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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—Within two weeks after the elections, the struggle to avoid a special session seemed to be won by the President. Mr. Hoover himself announced the

Political Events truce between Democrats and Republicans. This situation, which was unprecedented in America, was thus summed up by the President: "The President has been in communication with the floor leaders of the Republican and Democratic sides of the Senate with a view of securing cooperation for the prompt passage of the appropriation bills through the Senate at the forthcoming session. Both leaders have expressed their desire and full cooperation to accomplish this. The fear and apprehension which have been expressed over reports that delay or filibuster would be resorted to to force an extra session of the Congress have therefore no foundation." This meant in effect that the progressive Republicans would be excluded from power by both the Democrats and the regular Republicans. Thereupon Senator Borah attacked the President whose stand he characterized as "impudent."

Various "leaks" which came out of the deliberations of the President's commission on law enforcement, pre-

sided over by Mr. Wickersham, indicated that there was a severe division of opinion. Colonel Wickersham Commission Woodcock was called to testify and immediately afterwards the commission took a ten-day recess. It was announced from Washington that the commission had decided to oppose repeal of the Eighteenth Amendment but had divided on the question of modification of the Volstead Act. Rumor, however, declared that it stood 7 to 4 in favor of a change of the law. It was recalled that the commission was called together as a fact-finding body and not for the purpose of making recommendations for legislation, and it was conjectured that it would avert involving the President if it held to this program. The report of the commission was expected the first week of December, but since it was to be made to the President personally, it was not sure that the public would know its entire contents. The general impression seemed to be that whatever recommendations it made would be only along the line of strengthening enforcement of the Volstead Act. The Anti-Saloon League announced still further pressure on the President by seeking a number of industrialists who would put up the sum of \$5,000,000 for this purpose.

On November 15, the Chicago wheat market entered into a very severe crisis with many millions of dollars of orders both to buy and to sell. The Government Farm Board thereupon announced that it had called for delivery of 10,000,000 bushels of wheat during December. This action served to stabilize the market and created the strange spectacle of wheat in Winnipeg selling for eight cents below the Chicago price. Later it was semi-officially announced that the Farm Board had taken this action as a rescue expedient similar to that adopted by the bankers during the stock market crash of 1929, when the market threatened to collapse because of an absence of buyers. Chairman Legge, of the Farm Board, declared that his Grain Stabilization Corporation would enter the market again whenever it was necessary "to stop panicky selling and to prevent further unwarranted declines in domestic prices."

China.—Red activities and banditry continued with little hope of abating. On November 14, press dispatches to the New York Times indicated that an army of more than 30,000 Communists had swooped down on Kianfu, Kiangsi province, headed Father Paul Cheng, Chinese priest, and kidnapped three French Sisters and one French priest, each of whom was being held for \$20,000 ransom.

On November 17, the Associated Press announced the seizure of two other Catholic priests, Fathers Mazzoli and Filia, in the Kulupa district of Shensi province. On November 19, eighteen priests of the Spanish Augustinian Order stationed in Hunan were reported missing. Five of them were known to have been kidnapped and were being held for ransom, but the thirteen others were believed killed. Paralleling these disorders, reports of new famine troubles were current, especially in the Shensi province. Politically the Nationalist Government at Nanking, following the cessation of the Civil War which had lasted nearly two years, was stabilizing itself; and the Kuomintang in its National Convention representing the civilian forces behind the Government of President and Generalissimo Chiang announced a program of demobilization and reconstruction.

Colombia.—When the ordinary session of Congress expired on November 16 much important business remained unfinished. President Olaya Herrera decreed an extra session of thirty days. During this period thirty-four bills are suggested for consideration, including court reforms, limitation of the national debt, revenue and petroleum legislation. The measures suggested by the Kemmerer Mission will also be considered, and the budget for 1931 must be approved. Among the tax measures proposed is one directly aimed at rich expatriates, of whom there are many living in New York, Paris, London, and other world capitals.

Cuba.—Following activities of Communists and rioting students of the National University in opposition to the Government there resulted, on November 13, seven deaths, injuries to fifty persons, and a property loss of \$150,000. President Machado suspended all constitutional guarantees for Havana and its suburbs. Previously the city had been under military supervision. In the provinces a few disorders were reported. United States Senator David I. Walsh, speaking at Boston on November 13, charged that Washington, through failing to prevent dishonest elections and downright graft in the Cuban Government, was supporting a tyrant regime. He especially criticized the Government's course in sending to Cuba as Ambassador "a man who had absolutely no diplomatic experience." He added that because of the present inaction of the United States Government the people of Cuba, who publicly charged President Machado with amassing millions of dollars on a Government lottery, cornering for his own use the entire milk and bread supply, and keeping his followers quietly in line through graft, are helpless.—On November 14, the Chadbourne plan for the stabilization of the Cuban sugar industry, after having been approved by both the House of Representatives and the Senate, was signed by the President and became a law. The plan involves the retirement from the immediate market of the 1,500,000-ton sugar surplus which otherwise would have been carried with the 1931 crop. Systematic release of this surplus over a period of five years,

so as not to glut the market while prices are down, is believed by the Cuban-American Sugar Commission to be the solution of Cuba's economic problem. The plan calls for the issuance of \$42,000,000 in Cuban treasury bonds to finance the carry-over at the rate of four dollars per 325-pound bag.

Czechoslovakia.—A further result of the *Modus Vivendi*, that is, a working agreement between Czechoslovakia and the Holy See, being carried out was made public at the beginning of October. The portion of the diocese of Satu Mare, Rumania, which was situated in Carpathian Ruthenia, consisting of forty-five parishes, was made an independent Apostolic Administration. Foreign Minister Dr. Benes, speaking on October 23 to the Foreign Relations Committee of the Lower House, emphasized the practicality of the *Modus Vivendi*.—Rumors that President Masaryk favored frontier revisions were officially denied and were followed on October 2 by a declaration to that effect by Premier Udrzal in the National Assembly.

France.—Three assaults on the Tardieu Government during the second week of the Chamber's session brought out the strength of the Ministry, which survived the Opposition attacks with majorities ranging from fifty to a hundred votes. The most serious and persistent of the three was the criticism directed against Foreign Minister Briand, which occupied the chief attention of the Deputies for more than a week. Speeches by MM. Briand and Tardieu closed the discussion and won a vote of confidence by a count of 323 to 270. Party allegiance, rather than specific issues, determined the result, for the Left, traditional defenders of the Briand policies, voted in opposition, while the Right and Center, whence most of the criticism came, with few exceptions supported the Government. The second attack, directed against Minister of Justice Peret, arose out of the failure of the Oustric and allied banks, for which M. Peret had acted as legal advisor several years ago while a simple Deputy, and whose enterprises he was charged with having favored while holding the Finance portfolio four years ago. M. Tardieu warmly defended his colleague and won the support of the Chamber by a majority of forty-seven. A few days later M. Peret resigned from the Cabinet and was succeeded as Minister of Justice by Henri Chéron, who held the Finance post in the first Tardieu Cabinet last year. The third test vote was a minor question of military service and brought an easy victory for the Government, 348 to 248.

Germany.—The governing board of the National Labor Federation issued a statement which presaged stern opposition to wage cuts. Referring to the verdict of the special arbitration court in the Berlin metal industry conflict, the board thought that the court's action would have an unfavorable influence on arbitration for future labor con-

Diocesan
Adjustments

Tardieu
Wins Three
Test Votes

Price
Reduction

Special
Session of
Congress

Riots and
Martial Law

flicts, because it had increased the workmen's distrust of a system which had given signs of partiality. Furthermore, it was stated by the board, the verdict was not justified by Chancellor Bruening's action towards price reduction. The Chancellor's efforts were called absolutely inadequate. The Reich's special investigating board admitted the Government's failure to obtain adequate price reduction and called upon the women of Germany to force a reduction in retail prices. "More important than coercion," read the proclamation, "is the moral pressure of consumers and public opinion upon the obstinate dealers." On this principle the *hausfrau* was asked to give preference to dealers who serve her better and cheaper goods. In spite of the German industrialists' protests, the foreign trade balance for October showed an increase of exports and imports of \$17,214,285 and \$23,095,238, respectively, over the figures of the preceding month. The total exports showed a surplus of exports over imports of \$42,380,952, in addition to \$13,190,476 worth of deliveries in kind, which for the first time were accounted for separately. For the first ten months of 1930 exports exceeded imports by \$147,833,333, not counting deliveries in kind on the reparation account, which were \$143,523,807. The favorable foreign trade balance was greeted as a good omen for German economics.

Great Britain.—The most notable developments in the India Round Table Conference were the unanimity shown between Moslems and Hindus and the readiness of the independent States to enter some kind of federation. Early reports stated that the Moslem bloc had presented an ultimatum to the Hindus demanding separate electorates, proportionate representation, and an equitable share in public offices. It developed later that the Hindus saw the advisability of granting these demands for the sake of presenting a unified front at the Conference. As regards the independent States, both the Simon report and the later report of Lord Irwin, Viceroy of India, had taken it for granted that the independent States were not ready to enter a federation. Not only are these States ready to enter a federation, but Sir Mohammed Mizra Ismail, Dewan of Mysore, was prepared to submit a definite plan for such a federation. This unanimity of the Indian representatives deprived the British Government of one of its main reasons for denying greater self-government to India. The high hopes of the Indian representatives were dampened, however, by the speech of Lord Peel, Conservative representative at the Conference, who insisted that Dominion status could be won only gradually. It seemed to forecast Conservative opposition when the proposals reached in the Conference were submitted to Parliament.

Haiti.—On November 18, the National Assembly elected Stenio Vincent to succeed Eugene Roy as President. M. Vincent is the first regularly elected President of Haiti since the American intervention of 1916, the Chief Executive in the interim having been chosen by a Council of State. Unofficial reports described M. Vincent as none

too friendly to the United States, though it was not anticipated that this would make cooperation between the two countries difficult. It will be recalled that when M. Borno was overthrown last spring M. Roy was chosen temporary President until the National Assembly could be elected to select a permanent Chief Executive. M. Roy resigned last week and the balloting for his successor followed. The inauguration of the new President took place immediately after his election.

India.—On the eve of the Round Table Conference in London, Wedgwood Benn, Secretary of State for India, stated in answer to a parliamentary question that there were at that time 23,136 political prisoners in Indian jails. These were held for offenses that did not include violence. The total number of political prisoners, involving all offenses, was unofficially placed at about 27,000. Most of these arrests were made during the upheavals throughout India during the past year. Mahatma Gandhi and his chief Nationalist associates were still held in confinement, and their followers continued to carry on active propaganda against the British authorities. During September, October and early November riots occurred frequently in Bombay and in other Nationalist centers. In the course of these hundreds of people were injured and several hundred more were arrested. In the middle of October, the Government raided the offices of the All India Congress Committee and in two days took about 350 agitators into custody. Gandhi and his followers pledged themselves to non-cooperation with the Round Table Conference and refused to agree to the decisions arrived at.

Japan.—On November 14 Premier Hamaguchi was shot while standing in a Tokio railroad station preparatory to a trip to Okayama Prefecture to join the Emperor in attending military maneuvers. His assailant was Tomeo Sagoya, a member of a reactionary organization, the Aikokusha (Love of Country Association). The assailant was immediately arrested. For a time fears were held out that the Premier's wound was fatal. Baron Shidehara, Foreign Minister, was named Acting-Premier by the Cabinet.

Poland.—Marshal Pilsudski's bloc won an electoral victory when it captured half of Warsaw's fourteen seats in the Sejm. The National Democrats ran second and the Jewish parties third. The Peasants and Socialists bloc lost half of its 161 seats and will enter the Sejm with eighty Deputies, of whom thirty are Socialists. The National Democrats, Right-wing Opposition, gained twenty-seven seats in the new Sejm. The Christian Democrats obtained fourteen seats, while the Communists registered a heavy loss. Although the Government did not gain the two-thirds majority required to carry through its plan of changing the Constitution, it was expected that little difficulty would be experienced in securing full parliamen-

Unrest
Continues

Indian
Round Table
Conference

Premier
Shot

Election
Results

New
President

tary support for the Pilsudski dictatorship, approval of the budget, the projected change of statutes for Deputies and other proposed reforms. It was reported that the Opposition did not seem dejected by its heavy losses. The pro-Government press was hopeful over the fact that the Government's working majority would bring about a change from the uncertainty and irresolution of former days. They spoke of the vote as a personal triumph for Marshal Pilsudski; since they considered the election a plebiscite for or against him.

Russia.—G. K. Ordjonikidze, chief of the central control committee of the Communist party, was recently transferred from his former position as Commissar of Workers' and Peasants' Inspection to that of president of the new Supreme Council of National Economy. Labor cuts, a check in currency emission, and "rationalization" of the actual feeding process for workmen were some recent measures reported.

Spain.—A general strike took place in the capital on November 14 and 15, and a similar agitation followed in Barcelona the two following days, with minor echoes in other labor centers. The trouble started with a demonstration against the police, during an elaborate funeral procession staged after four laborers had been killed in the collapse of a building under construction. A conflict between factions of the radical labor group gave the upper hand to the communistic element, who strove to show their power by paralyzing the activities of the city, in the hope of winning a victory that would give them the ascendancy over the Socialist and the Catholic unions. The essential public services were maintained during the strike, though industry and retail business were suspended. Much of the rioting came from conflicts between strikers and laborers who opposed the stoppage of work. It was reported that four persons were killed in Madrid and two more in Barcelona in the course of the disturbance. Many others were injured. Leaders of the Sindicato Unico, charged with responsibility for the strike, were arrested in various cities. It appeared that this organization had lost rather than gained by the affair, which alienated other labor groups. Throughout the disturbance the police and civil guards did their best to maintain order. The army was not called upon to assist, though troops were held in readiness at strategic points.

League of Nations.—The conference on concerted economic action began November 17 its discussions, at Geneva, of a program for European trade "disarmament."

Delegates of twenty-six nations were presented, under the chairmanship of M. Colijn, of Holland. Heated expressions of divergencies appeared at once between States, such as Great Britain and Holland, advocating liberal tariff policies, and others, as the French, demanding a general purification of trade methods before taking up the tariff situation. The United States was represented

by Prentiss Gilbert, consul at Geneva, acting as observer.

Reparations Question.—Pierre Quesnay, director general of the Bank for International Settlements, paid a tribute on November 13 to Spain's financial solvency.

Estimate of Spain Visiting the Bank of Spain he saw actual gold covering more than fifty per cent of Spanish currency and stated: "I believe the condition of Spain is better than has been represented abroad. The Bank for International Settlements cannot have relations with any nation which has not stabilized its money." He considered the Bank of Spain as "the strongest bank of issue in Europe." The first work of the Spanish parliament, it was said, would be to undertake the stabilization of the peseta.

Disarmament.—Debates in the current session of the Preparatory Disarmament Commission only served to bring out increasing divergencies. In the eighteen months since the commission last met, said General Kasprzycki, of Poland, the tendency toward peace and the feeling of security had grown weaker. The debate as to the choice of limiting navies by expenditure, to which the United States continued to declare itself for its own case unalterably opposed, or by direct enumeration, seemed to imply opening up the revision of the Treaty of Versailles. The action taken by Great Britain, France, Italy, and Japan urging reduction of size of battleships below the maximum limit of 35,000 tons and sixteen-inch guns threatened the unity arrived at by the London Conference between the first-mentioned two Powers and the United States, whose chief delegate, Ambassador Gibson, said that nothing definite could be said by him on this subject. A vote, however, was taken on the proposal of the Soviet delegate, Maxim Litvinov, that the commission recommend reduction instead of mere limitation. Carrying a French amendment, "to reduce as far as possible," the proposal passed by a vote of 11 to 1, with 12 abstaining.

Next week Joseph Husslein will offer the second of his series of articles on the centenary of the Immaculate Conception, recounting in "A Century of the Immaculate Conception" some little-known and curious facts linking up our own country with the doctrine.

Ella Flick had a small nephew named Bill who was a bad little pagan. Next week she will tell the story of his conversion at the hands of Sister Theodore. Her paper will be entitled "She Made a Christian Out of Bill."

Too many colleges are known only for their athletics; too few for their educational achievements. Next week Leo Riordan, of the staff of the Philadelphia *Public Ledger*, will present the first of two papers on "College Publicity."

In a sprightly dialogue entitled "Going Up!" Roswell C. Williams will recount the story of an effective bit of Catholic Action carried out by a layman.

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A-CATHOLIC-REVIEW-OF-THE-WEEK

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Destitution and Delinquency

IN the report submitted last week to the White House conference on child health and protection, two points stand out for special commendation. One refers to endowments, while the second suggests a deeper study of the whole problem of caring for the child.

Too often, the report observes, gifts and endowments are so narrowly restricted by donors that within a brief period they become practically useless. Philanthropists whose acquaintance with the needs of children, and with the environments from which these children are drawn, is small, do not hesitate to describe, even in minute detail, the purpose to which every penny must be devoted. Both in this and in other fields, Catholic charities have frequently been fettered by the chains forged by the dead hand of some philanthropist, whose intellectual perception of the evil he wished to remove, was blurred by the emotional tears through which he looked upon the need.

"Donors of large gifts or bequests," recommends the report, "may well favor child-caring agencies with general and flexible purposes, rather than those having narrow and highly limited objectives." In 1830 a foundation having as its chief purpose the alleviation of the hard lot of apprentice chimney sweeps, could use its income to good advantage. Today, such a foundation would be ridiculous. Yet, not a few Catholic organizations are burdened with the administration of bequests for purposes almost as obsolete and impossible.

The report goes into the philosophy of the question when it urges the old truism that "prevention is better and more certain than cure." No one who has studied a children's court, or examined an institution for youthful delinquents, has gone out without a feeling that is almost bitterness. He has seen at first hand many a case of child destruction which could easily have been prevented, and that without the intervention of extraordinary means. Some of these cases, doubtless, can be cured. In others, the damage is irreparable, and the student can see nothing at the end of the road but the prison or the scaffold. Man's inhumanity, the diabolical love of money

which in tenements and rookeries that are breeding nests of violence and immorality, sees nothing but a source of new millions, must bear the responsibility for these lost children. The blood of these murdered innocents cries for vengeance upon a social system and a philosophy which permits the rich and the powerful to batten upon the want and misery of the poor.

Plainly, there are conditions in modern society which call for the stern intervention of the State. Following the teachings of Leo XIII, the Catholic sociologist is not prone to find in State intervention a panacea for social ills; but in the spirit of those teachings, he must demand that the State put an end to the agencies which do not permit merely, but actually foster, the degradation of the many that the few may luxuriate in fine linen and purple. Poverty, willingly accepted, is a means of supernatural grace; honest poverty, manfully borne with, develops all that is best in human nature. That destitution, however, which is the result of man's inhumanity, is not a virtue, but the devastating consequence of a vice. The experience of many years shows all too plainly the link between vice and the want of life's common necessities, and in the destitute home finds the origin of the neglected child, who becomes a criminal before he has ceased to be a child.

We do not pretend that the problem is solved with the removal of the causes of destitution. The proper training of the child must follow. But until destitution is done away with, how can the child, normally speaking, be trained in religion, morality, letters, or in anything else, except in devious and degraded means of securing a modicum of bread, and some rude shelter?

In our great cities, the problem cries for solution. It lies at the heart of every program of prevention. An answer must be found, and that speedily, if the sound of mourning that comes up from Rama is to be stilled.

Whitewashed Elevens

ONE of the country's most astute football coaches has reached the conclusion that the report of the Carnegie Foundation on college athletics has done more harm than good. His name is Glenn S. Warner, and we are inclined to believe that he is right. In fact, the substance of an article published by him in the *New York World* for November 17, appeared in these pages some weeks ago.

Mr. Warner is quite sure that the Carnegie investigators never reached the real facts. They learned, he thinks, what the athletic authorities were willing to permit them to learn, and nothing more. When the report came out, the wicked colleges escaped with the mild censure of a lifted eyebrow that moved them from their settled iniquity not one whit. Thereupon, the good colleges, seeing that no scourges were to be feared, began to repent them of their rectitude. Distinctly, it did not pay; at least, not in the form of bigger receipts and better teams. With a certain university head, they concluded—not without reason—that the approved demand of the day was less purity and more halfbacks.

In Mr. Warner's opinion, the evils connected with college athletics constitute "a large problem which needs careful handling." We differ to the extent of substituting "vigorous" for "careful." Former Senator Reed once told the Senate that he had discovered an easy road to permanent international peace. Asked to explain and enlighten, he stated that if all nations would outlaw lying and stealing, there would be nothing to fight about. We suggest that Mr. Reed's recipe be submitted, *mutatis mutandis*, to the careful consideration of the rulers and regulators of college athletics. What the evils are, we know. The difficulty lies in outlawing them.

The Right to Live

IN a letter on unemployment, read in all the churches of the Archdiocese of Cincinnati, on November 9, Archbishop McNicholas stressed some principles which even some Catholics, we fear, are prone to forget, or to deny. The simple Catholic teaching, wrote the Archbishop, is that everyone has a right not only to life, but to the things necessary to sustain life. The individual, therefore, "does not live on the favor of the State, or of corporations, or of the members of the wealthy classes, to secure these necessities of life. He is entitled to these by a God-given right as the fruit of his honest labor."

It did not fall within the purpose of the Archbishop's letter to draw from this Catholic principle an inference which is particularly pertinent in this period of unemployment. If every man is entitled to live by the sweat of his brow, what is the obligation of employers to insure the sober and industrious worker continuity of employment?

This question has ramifications that are almost innumerable. Nevertheless, it is certain that the employer who, merely for the purpose of increasing the return on his investment, periodically deprives the employe of the opportunity to work, cannot be excused from the guilt of a violation of the law of charity. Indeed, in some cases, he would seem also to offend against the canons of strict justice. Man is bound to use all his worldly goods, as Leo XIII teaches, not only so that they will harm no one, but that they will contribute to the spiritual progress of the possessor and of all in general. He must be "the steward of God's providence, for the benefit of others." It cannot be doubted, then, that even a factory owner must be governed by charity as well as by strict justice in operating his factory. Hence, he must take reasonable means of securing continuous employment at a living wage for his employes.

It is deplorable that the spirit of modern capitalism has clouded in the modern mind the obligations which arise from the law of charity. Even Catholics will sometimes dismiss a social question by saying, in a somewhat airy manner, that an obligation, if it exists, is not founded on justice, but "only on charity." Reflection would throw into blazing relief the fact that the first law of man's dealings with his neighbor is the law of charity. Hence it has come to pass that while we have had much discourse on social justice, all of it good, when properly understood, we have permitted the growth of a conviction

that an obligation based upon charity is, if not a contradiction in terms, at least something not to be taken too seriously. No error could be more deadly in its consequences upon the social order. Just as no man dare stand before God to be judged with justice alone, so no man can with impunity govern his life according to a code from which the Divine command of loving our brethren as ourselves, for God's dear sake, has been practically eliminated.

With reason, therefore, does the Archbishop of Cincinnati warn his spiritual children to remember that the needy unemployed have a real claim upon our assistance. "We must not feel that when we give from our superfluous possessions to the needy and the hungry, we are giving something to which they are not entitled. We are not. We are simply sharing with our brothers something of the superabundance of God's gifts, which, in their present extreme need, belongs to them, more to them, than it does to ourselves. This is not Socialism. It is simple Catholic teaching.

[We cannot too often repeat the plain truth that to give what we can to aid the necessitous is a real duty. "Of that which remaineth," teaches Our Blessed Lord, "give alms." Commenting on the manner in which all worldly goods are to be used, St. Thomas writes that "man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith 'Command the rich of this world . . . to offer with no stint, to apportion largely'."

The law of the Gospel of Christ is the law of love. As we love God, so do we love man, His image. Unless we truly love our brethren, we cannot truly love Him. When we turn from the poor man at the gate, we turn from Jesus, the poor man Who in all Galilee had no place whereon to lay His weary Head.

Doctors, Lawyers, and Fanatics

AS time goes on, we experience a certain degree of commiseration for the Wickersham Commission. Appointed as the result of a campaign pledge, the Commission became a football in the political game, and long since forfeited any claim it might have on the respect of sober-minded men. When, and if, the Commission reports to Congress, we may be put in possession of a vast amount of information about this Noble Experiment which, after eleven years of trial, bears a striking resemblance to a retort that has exploded. But we look for no philosophical discussion, for long ago the Commission told us quite plainly that its task was to discover new ways and means of enforcing Mr. Volstead's legislation, and nothing else.

Our commiseration is based on the vast amount of advice aimed by all sorts of citizens at the Commission. Mr. Wickersham has been warned that he must do this and must not do that; and, occasionally the warning has been accompanied by threats of political assassination. The threats will not fail of an effect, for while Mr. Wickersham is not a candidate for office, here and there in this vast country, some Republicans are. For Republicans

have a way of presenting themselves for office, a custom that has been sanctioned by an almost unbroken success of some seventy years. Hence when the Rev. F. Scott McBride, head of the Anti-Saloon League, announces that Mr. Wickersham's Commission simply *must not* recommend "modification of the Volstead Act, or any other change in the Prohibition laws," he will be heard, for although somewhat crippled, the Anti-Saloon League is still in the ring.

A warning of an entirely different type was conveyed last week, when the result of a ballot taken by the American Bar Association was announced. The Bar Association did not trouble itself about the Volstead Act, but by a vote of 13,779 to 6,340, recommended that the Amendment itself be repealed. Doing what the Wickersham Commission protested that it could not do, the Association went straight to the fundamental factors in the case. Now that the lawyers have followed the physicians in expressing their conviction that the Eighteenth Amendment should be decapitated, we may look for another outcry from the fanatics.

It has become increasingly plain that the interest of these groups is not in fostering temperance, but in fostering an abject and servile fear of the Volstead Act. As the sane and moderate elements of the country resume control, power slips from their hands. Let the politicians take notice, and pretend a manhood, if they have it not, when the roll is called in Congress.

"Vulgar Inexactitudes"

THE stream of books on the War which began to trickle some ten years ago has swollen into a mighty flood, and the waters are still rising. Hardly a month passes without the report that a new book on the horrors of war has been released to join the rising tide. The literary dykes are down, the country is submerged, and the President has appointed no flood-relief commission.

We confess to a certain sympathy with the authors of these books. Any man who can expose the horror and the futility of war, does the public a service, yet we wish that this service could be given in a more reasonable manner. We all weep when melodrama struts, and the guiltless heroine is thrust out into the blinding snow, but when the curtain falls we realize that it was only a play. The tone of these books is too high pitched; the drama is too obvious; behind the scenes we see the make-up man who sends his characters on the stage, with glycerine tears, and a pallor that owes its origin to a powder puff and a bit of pain. Nor can we fail to recognize in the player's lines far too much of what Dr. Cru, of Williams College, recently styled "vulgar inexactitudes." Indeed, the chief claim of some war books on the attention of the public, is the simple fact that they abound in tirades which are not only inexact, but exceedingly offensive to good taste and to good morals.

"Vulgar inexactitudes" is a criticism that should not be confined to books on the horrors of war, for it most happily describes a large and increasing tribe of plays and novels. All profess to depict "life as it is," and favorable critics

exhaust their ingenuity to find a new phrase for the banality, "a transcript from life." In point of sheer truth, these productions are as far from life's realities as a Borneo headhunter is from a love of old Greek things. Their authors do not view life as a rounded whole, but fix their attention upon one phase. They are like a physician who makes an exhaustive examination of a single hospital for children, and then, deliberately excluding the little urchins who run and romp in the sunshine, fairly bursting with health, reports that disease has spared not one of the city's children.

Men and women are not wholly bad. Society could not carry on for a day, if they were. Most of us discover, as the years go on, that the human beings with whom we come in daily contact, are quite as good as ourselves, and in many, perhaps in most respects, far better. Since we should experience no great fear for the continued well-being of society, were it composed of individuals like ourselves, we reach the comfortable conclusion that it will not go utterly wrong when controlled by those who are our peers, or our superiors. On the whole, that conclusion is not only comforting, but correct.

But our modern authors will have nothing of this humane philosophy. Boasting that they know life, they are in reality compeers of the juvenile delinquent in "Pickwick Papers," who, after viewing life through the dirty windowpanes of a taproom door, made the same boast. They depict what they see, but seeing nothing but life's minor and less lovely aspects, give us nothing but "vulgar inexactitudes."

The Chain Bank

THE closing of some sixty banks in the Southern States within a period of three days is warrant for questioning the value of bank-examination methods.

Not a few of these institutions were chain banks. It had been thought that the application of the chain-store policy to banking would result necessarily in strengthened institutions. As matters have turned out, however, the old adage that no chain is stronger than its weakest link has once more been completely verified. Banks that might have weathered the storm alone have been pulled down by banks that foundered.

The whole trend of Federal banking legislation has been away from the chain-store principle. As far as the layman can fathom the case—and for most of us the plummet does not drop very deep—Federal legislation intends that allied banks shall hold together not as the links of a chain, but as the strands of a rope. When a link snaps the chain at once falls apart, but a frayed strand does no immediate damage, and can be quickly noted and repaired.

We sincerely trust that these first alarming reports are exaggerated. After the drouth of the Summer months the South and the Middle West are ill prepared to face a harvest of bank failures. We also hope that the lessons taught by these suspensions, some of which appear to have been brought about by nothing less than "wild-cat finance," will not be lost upon the country's bankers.

Luther and Mr. Hoover

G. K. CHESTERTON

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AN incident happened recently in these United States which attracted a great deal of attention and deserved even more attention than it attracted.

The chief actor was none other than the President himself; and the subject matter was a political principle supposed to be bound up in the very nature of the Presidency; a complete secular detachment from all sects or creeds; an absolute impartiality about religion. I have found that Americans as a whole attach great importance to this principle; which they call the principle of the separation of Church and State.

President Hoover wrote, or caused to be written, to a certain Lutheran community a letter of congratulation on a certain anniversary connected with Luther and Lutheranism; and in this he warmly praised the work of the famous German friar, or ex-friar, saying that Luther had supremely benefited the world by establishing this principle of the separation of Church and State. Upon this the Rev. Dr. John J. Burke, General Secretary of the N. C. W. C., published a strong protest; declaring that the President had violated his presidential impartiality by siding with Lutheranism against Catholicism. He also pointed out that the President's history was all piffle.

The incident is interesting, to begin with, as illustrating three or four different things. First, it illustrates the fact that modern Protestants are never enthusiastic for the Protestant tradition, except when they have entirely forgotten what it was. Thus, many Liberal historians have been romantically and retrospectively devoted to Puritans, in the past, when they would have been horribly disgusted with the actual Calvinists, if they had met them in the present. What applies to Calvinism applies also to Lutheranism; and the Protestant legend has only upheld Luther by ignoring all that Luther upheld.

I need not say that it is very nearly the opposite of the truth to say that Luther stood for the separation of Church and State. The very victory of Luther consisted in the fact that some of the German States broke away from the old spiritual communion of Christendom to establish a new test of orthodoxy; which was actually stated in the formula *cujus regio ejus religio*: "whoever is the ruler, let his be the religion."

(Interlude: I may say that when I quoted this familiar tag in the original to certain pressmen of the Middle West, those picturesque writers rendered it in the form, "Mr. Chesterton explained in Latin just how that happened": as if I had poured forth a torrent of Ciceronian rhetoric in the ancient tongue of Rome.)

In a secondary sense, the thing is interesting, because it illustrates a modern assumption which may cause some trouble in the future.

It is quaint to notice that those who talk loudest about progress and the future always talk as if history was finished, and we had a final view of the past. What is

called the modern mind is so narrow, and so set in certain grooves, that it assumes that all mankind must go on praising and blaming the same people for ever. They have been taught that there are certain heroes in history; and it never occurs to them that a different view of the history might involve a different view of the heroes.

There is nothing more dead and arbitrary than their selection of the heroes; except their selection of the villains. They never consider that these fixed figures may be affected by philosophical reconsiderations of the ideas for which they stood. The two men named Simon de Montfort were father and son; they not only had the same name, the same nation, the same social status and type, but to great extent the same severe, courageous and rather fanatical character; perhaps, on the whole, the elder was the more certainly disinterested of the two. But the elder Simon is labeled Villain, because he defeated the Albigensian heretics. The younger Simon is labeled Hero; because he defeated the English monarchy, and is credited (rather crudely) with having originated the English Parliament. The former is the first Inquisitor and therefore bad; the latter is the first Whig and therefore good; though it would have surprised him very much to hear it.

But few seem to realize that this simple classification might be a good deal altered if (for instance) we came once more to regard a Manichean mysticism, like that of Albi, as the most dangerous enemy of Europe; or if (for instance) we came to regard the baronial evolution of Parliament as the worst calamity of England. I do not say that we need arrive at either of these views; I only say that Futurists might be expected to make some allowance for some change of views in the future.

As it is, they assume that every famous man is fixed for ever upon exactly the same pedestal where he was put by his own particular followers at his own particular time. Lutherans may abandon Lutheranism; but nobody must reconsider Luther. That attitude is extraordinarily common in these times, and I am pretty certain that it was concerned in this case.

President Hoover certainly did not mean any harm. He simply took it for granted that the praise of Luther was a platitude, like the praise of Abraham Lincoln. How shocked he would be, for that matter, if I were to hint that history may possibly show that American unification has not been an unmixed benefit, or that the Southern ideal of State rights was not an unmixed mistake. How horrified he would be, in other words, if I suggested that further developments might yet prove that Abraham Lincoln was wrong. We Catholics have such restless and rebellious minds. How could he be expected to guess that some of us do not rejoice in the disruption of Christendom?

But there is a third consideration in this connection,

with which I may deal at greater length on some other occasion. There has arisen in America a considerable debate about Catholics and their alleged "divided allegiance"; their enemies asking whether a good Catholic can keep his secular loyalty separate from his spiritual loyalty.

Now it is worth while to remark that, not only can a Catholic do this, but he is really the only kind of man who can. It is an outstanding and almost startling peculiarity of Catholic Christianity, and of nothing else, that it did from the first make the great distinction between the things of Cæsar and the things of God.

The idea of the Pope standing separate from all earthly rulers is really a mark of our religion and of no other religion. In practically all the other religions, of all the other civilizations, it is taken for granted that the king is a priest and that the priest is a king. The Japanese regard their Mikado very much as the Tibetans regard their Grand Lama; as the head of a religious system. The Chinamen, having their quaint habit of talking Chinese, did not refer to their ruler as the Emperor of China;

they referred to him by certain sacred titles, the chief being the Son of Heaven. He was almost as much a mystical being as if he had been called the Son of God.

So it was in pagan antiquity; where consuls and emperors constantly took the titles of Pontiff or Flamen; and where the whole business ended with the worship of Cæsar as a god.

If we broaden our minds (a thing that anti-Catholics hardly ever do) to take in humanity and history as a whole, we shall find Catholicism rather unique in distinguishing the Pope from the Emperor. And whenever Catholicism was broken and abandoned, men slid back at once into the universal pagan habit of the Priest-King. So the Byzantine Cæsars, breaking with Rome, became stiff and sacred idols like the Mikado. So the White Czar became the head of Russian religion. So Henry the Eighth became the head of the English Church. And so the princely patrons of Luther decided that, as they exercised the rule, they should choose the religion.

Apparently President Hoover has never heard of these things.

A Centenary of Mary Immaculate

JOSEPH HUSSLEIN, S.J.

ATTENTION was widely attracted in the year 1929 to the Diamond Jubilee of the Declaration of the Dogma of the Immaculate Conception. But in the Divine plan this definition had been prepared for during the quarter of a century preceding it. So it is that with the close of the present year we shall round out what I may call the Century of the Immaculate Conception.

Immemorial as the recognition of this great privilege of Mary has been within the Church, it is nevertheless equally true that with the year 1830—just one hundred years ago—a series of entirely new developments began through which devotion to Mary Immaculate reached its height and received a new impetus for all future time. The first of these events, according to the story transmitted to us, was a manifestation of Our Lady herself.

And here let me state at once that it is far from my mind to wish to stress unduly any so-called private revelations. These indeed can help at times to promote greater fervor or a more tender devotion, but the foundation of our spiritual life must be laid broadly and strongly on the solid bedrock of the Gospels and Apostolic Traditions. Only thus can the edifice itself stand, four-square, against the winds of temptation and unbelief of this modern world, and continue firm and established in the safe guardianship of the infallible Church.

But among the more or less obviously credible supernatural manifestations of an extraordinary character, those deserve special consideration which in after years have greatly affected the devotional life within the Church. Such, for instance, were the apparitions of Our Lord to St. Margaret Mary. Such, in another way, was the vision believed to have been granted to Catherine Labouré, a Sister of Charity, in which, according to her own formal statement, was made known to her the devotion of what

later came to be called the "Miraculous Medal." In reality it is the medal of the Immaculate Conception.

This medal, now familiar to every Catholic, has indeed become hardly less recognized a part of Catholic devotion than the Scapular and the Rosary. The ejaculation, standing out in minute lettering about the central figure of Our Lady, is known to every child within the Church: "O Mary, conceived without sin, pray for us who have recourse to thee."

That very figure itself has become an inspiration to Catholic art. Reproduced numberless times and with many modifications, it has ever proved to be one of the most attractive and popular representations of Mary Immaculate, picturing her as standing with arms extended downward and hands held wide open, from which pour forth those streams of grace that are forever descending invisibly upon the world of souls.

Catherine Labouré, known as Zoé, was one of ten children born into the industrious but poor peasant household of the Labourés. The mother, schooled in sanctity though not in letters, carefully trained the little child. But when Catherine had reached the age of eight, this pious guardian died. Then it was that of her own accord the orphan child turned to the Queen of Heaven and asked her thenceforth to be truly her Mother.

Years passed, and at the age of twenty-one, Catherine, though not as yet able to write, was admitted into the novitiate of the Sisters of Charity. Three years later took place the two important visions which she describes as accorded her by Our Lady. The second of these will be of particular consequence to us here. I shall, therefore, briefly give the substance of her own account concerning it.

The date of the event was November 27, 1830. It was

the Saturday preceding the first Sunday of Advent. The hour was half-past five in the afternoon. Catherine was in the chapel where the points for meditation had just been read. During the profound silence which followed she saw, as she firmly believed, the following vision of Mary Immaculate.

Elevated, she says, to about the height of a picture of St. Joseph which then hung in the tribune of the chapel, Our Lady appeared, clothed in white. Everything about her was suggestive of immaculate purity. Her robe of silk was of auroral whiteness. A fillet lightly bound her hair, over which hung a white veil that descended to her feet. These in turn rested on a sphere—"or rather a half-sphere"—the Sister is careful to remark, "since only half was visible." Our Lady's eyes were directed heavenward, and the whole figure was resplendent with beauty, "such beauty as I cannot describe."

The first attitude in which, according to these descriptions, the Immaculate Virgin appeared was different from that seen on the Medal. Both her hands were in the beginning raised to the height of her waist. In them she held a globe, representing, as she herself explained, the entire world, and "each person in particular." From the gems, which suddenly were seen to adorn her fingers in great abundance and preciousness, rays of brilliant light now flashed forth. "These rays," she said, "symbolize the graces which I shed on those who ask for them."

We are free to attach whatever credence may seem proper to such accounts. But the fact is that we have here a description perfectly conformable to the belief of the Christian ages in Mary Immaculate, as Mediatrix of All Graces, a belief which may yet be defined as a dogma of the Church. It brings to mind how in God's dispensations regarding our human race, it was ordained that the Incarnation, the Redemption, and finally the distribution itself through Mary's hands of all the graces gained by Christ, were to be conditioned on the Immaculate Conception. This it was that made possible the Divine motherhood of Mary, and with it consequently the entire plan of the salvation and sanctification of fallen man. In all this Mary had consented by her *Fiat*, "Be it done to me according to thy word." With all this she had cooperated in her own subordinate but most real way. Hence, too, all the graces won by her Divine Son were to be distributed through her hands.

The description of the "vision" does not definitely state that much, but seemingly implies at least that Mary Immaculate, in a large measure, truly holds in her hands the spiritual destinies not merely of the entire earth, but also of "each person in particular" living upon it. Nothing, therefore, could be more theologically correct.

But a change now took place in the vision. The globe disappeared from Mary's fingers, and her arms were extended downward, precisely as now we behold her figured on the Miraculous Medal, the Medal of the Immaculate Conception.

"At this moment," wrote Sister Catherine, continuing her account, "I scarcely knew where I was. All I can say is that I was immersed in supreme delight, when a panel of oval shape formed around the Blessed Virgin,

and on it, traced in letters of gold, were these words: 'O Mary, conceived without sin, pray for us who have recourse to thee.'"

These letters, she elsewhere recorded, "formed a half-circle, beginning on a level with the right hand, passing over the head, and terminating on a level with the left hand." The original manuscript itself now proceeds:

"Then a voice said to me: 'Have a medal struck on this model. All those who wear it will receive great graces. It should be worn around the neck: great graces will be the portion of those who wear it with confidence. . . .'"

"All at once the picture appeared to turn, and I saw the reverse of the medal. Solicitous about what should be inscribed thereon, I seemed one day to hear a voice saying: 'The M and the two hearts are enough. . . .'"

In this way exactly the Medal was struck two years later. But Sister Catherine herself lived for forty-four years more after its first circulation, a humble and holy life, revealing her secret to no one except to her spiritual director. Even at the very time of her death many of her fellow-Sisters had no inkling, however slight, of her connection with the Miraculous Medal. Unknown and unnoticed, she had been content during all those many years to serve Christ in His sick, His poor, and the orphaned children whom she loved.

In the meantime, however, great events were taking place. About ten years after the first appearance of the new Medal one of the most remarkable conversions of modern times occurred in connection with it. The fact that Rome itself was the scene of this happening still more heightened its importance and influence.

Alphonse Ratisbonne, a wealthy and keenly intellectual Jew, violently opposed to Catholicism and ardently attached to his own people, had as a matter of courtesy accepted one of these medals from a friend. After much urging, and after considerable remonstrance on his part, he at last consented to wear it, putting it on finally with the remark: "At least it can do me no harm."

It so happened, after this, that he chanced to enter the Church of St. Andrew *delle Fratte* at Rome. It was a bright noonday. But what then ensued he thus tells us in his own words:

"Scarcely had I entered the sacred edifice when suddenly I was seized with consternation. I looked around. All was changed. The edifice, save only one chapel, had, so to speak, disappeared, and all the lights had centered on that particular spot. In the midst of this brilliancy, over the altar, *in attitude like that represented on my Medal*, stood the Virgin Mary. An irresistible force impelled me towards her. With a motion of her hand she bade me kneel and seemed to say: 'All is well.' She did not speak, still I understood all."

Only eight days more and he had received the Sacrament of Baptism, and later he became, as we know, a zealous priest, carrying on a special apostolate in France and the Holy Land. It is but one of countless wonderful instances of conversion and repentance ascribed to the Medal of the Immaculate Conception.

But the work of God's Providence, in making known even more widely in these latter days the privilege of

Mary's Immaculate Conception and in promoting devotion to it as a means peculiarly adapted to heal the ills of our times, had as yet only begun. The larger unfolding of

this plan I shall endeavor to trace in another article on what I have called "The Century of the Immaculate Conception."

The "Britannica" on the Reformation

LAURENCE K. PATTERSON, S.J.

THE article upon the "Reformation" in the most recent edition of the "Encyclopaedia Britannica" is from the pen of Dr. G. G. Coulton, of Cambridge. It is a new article, and might be expected to display the best and most impartial scholarship. Such is not the case. The learned Dr. Coulton does not betray the temperament of a calm and unimpassioned judge, but writes after the manner of a clever prosecutor. The past record shows him to be afflicted with anti-Catholic bias. Hence, as might have been expected, this article is controversial, provocative, and at times unfair, in tone.

One general objection to Dr. Coulton's method of procedure is this: he shows once more his inveterate lack of historical perspective in dealing with the Catholic Church and her institutions. He does not, as a rule, grossly misstate facts, but he suppresses and omits, over-emphasizes and reiterates, until a biased impression is produced by the evidence thus doctored. No one denies the existence of "damnable abuses" (to quote Belloc) in the ecclesiastical sphere during the later fourteenth, the entire fifteenth, and the earlier sixteenth centuries. The picture presented to the Catholic historian is painful, and even at times scandalous. Janssen for Germany, Pastor for Italy, and Gasquet for England make no attempt to whitewash abuses. But they also present the other side of the picture.

Even in this painful epoch the "Church remained holy and produced saints." Over eighty saints and blessed glorified the Italian Church during the period of the Renaissance. Pastor, having painted in no light colors the corruption which infected a large section of the Italian nation during the Renaissance period, and having pointed out the existence of abuses even at the Papal Court, then presents the brighter side, the "piety fruitful in good works" which still prevailed in many regions, the religious activities of the guilds, and the struggle of Christian humanists to combat the pagan element in the Renaissance. Gasquet and Janssen present similar pictures for England and Germany. Mr. Belloc, Dr. Coulton's especial *bête noir*, gives a masterly analysis of the pre-Reformation period in the introduction to his "How the Reformation Happened." Light and shade are duly presented, and the effect is a complete picture. Dr. Coulton, however, gives us a catalogue of abuses, a bead roll of grievances, a symposium of scandal, and that is all. According to him, the later medieval Church was fast approaching a condition of moral pandemonium. This is not scholarly or impartial history; it is mere propaganda. Some examples may be cited to illustrate Dr. Coulton's method.

He quotes St. Bernardino of Siena (who died in 1444) as follows: "Very many men of his day had lost the

Faith because of the evil lives of cloisterers and other clergy." Now this great missionary certainly denounced monastic relaxation and clerical scandals. Dr. Coulton cites his testimony, but he does not note that St. Bernardino was an illustrious leader of that noble army of preaching friars who did so much to defend the Faith, and to combat moral corruption in Renaissance Italy. The Protestant Burckhardt writes of them in terms of deep reverence.

Dr. Coulton declares that the Black Death had but little effect in aggravating ecclesiastical abuses. Here we think he is biased. Gasquet has gathered a mass of evidence that much of the confusion and corruption during the later fourteenth and fifteenth centuries was directly due to the staggering blow dealt to the medieval Church by the great visitation. One-half the clergy of England perished within a few years. Ashley, Cunningham, Clapham, and other economic historians all stress the "terrific rift" in medieval Christendom caused by the plague. When Dr. Coulton implies that abuses were quite as prevalent before the Black Death as in its wake, he seems to be in a minority of one.

It is obvious that space does not permit a complete exposé of Dr. Coulton's sins of omission and errors of commission. He waxes strong upon his favorite theme of monastic abuses, far too prevalent, it must be admitted, on the eve of the Reformation. But he writes not a word concerning the social work still performed by many monasteries and his picture is but a presentation of the "seamy side." James Gairdner, an Anglican, who was one of the most learned and impartial historians of any age, is a far better guide in this field than the militant Dr. Coulton.

Gairdner thus sums up monastic conditions in England on the eve of the Reformation: "Monasteries differed greatly in character." "It is impossible . . . not to surmise that vice at times did make its way into these retreats for piety; but that many were deeply tainted, or were allowed long to continue so, does not seem to me a justifiable conclusion. ("Lollardy and the Reformation," II, 95 ss.) Gairdner also writes: "The defaming of the monasteries was but a step to their suppression." Monastic life, even in this sad epoch, was a compound of light and shade. Erasmus himself wrote in his old age: "None live more quietly and sweetly than those who are really monks." Monastic relaxation was far too common, but that the whole institution was honeycombed with corruption, as Dr. Coulton insinuates, is biased history. He stresses abuses; he emphasizes scandals; of the social work still done by the monks, of their activity in "poor relief," of the apostolic zeal still shown by many friars, he writes not a single word.

So the tale runs on. He cites but one proposition of Luther condemned by Leo X in the Bull "Exsurge Domine." It is the thirty-third, which runs: "It is against the will of the Spirit to burn heretics." Why is this condemnation so carefully pointed out? Because it is the one most repellent to the "modern mind." Of course the thorny topic of the medieval repressive legislation against heretics cannot be here discussed. Gairdner largely justifies it on principle, though he deplors its violent method. Of Luther's more startling tenets, his harsh doctrine of predestination, his making God the author of sin, his contempt for reason, "the devil's fiancée," his flouting of free will, his scorn for "good works," Dr. Coulton writes not a syllable. Again, though he has regaled his readers with a choice selection of pre-Reformation scandal, he passes over in profound silence the moral chaos which was the proximate effect of the Lutheran revolt. Luther himself was driven almost to despair by the "first fruits" of the "New Gospel." "Seven evil spirits have replaced one," is but one of his many lamentations upon this topic. Erasmus bears striking testimony to the frightful corruption engendered by the Reformation.

Dr. Coulton states that the medieval clergy shirked all payment of taxes to the State. This is a "half-truth" which our space does not permit me to expose. He writes of the "sale of indulgences," a hoary calumny which has been refuted *ad nauseam*. That there were at times abuses in connection with indulgences, candid Catholic historians admit. But there was no general "sale of indulgences," as Dr. Coulton states. He declares that Calvin's teaching upon predestination differed scarcely at all from that of St. Thomas Aquinas. This is a gross error, patent to any one at all familiar with the writings of the two authors. Space forbids the citation of other errors and mis-statements. But one gross slur upon the Papacy merits a full exposé.

Dr. Coulton candidly admits the scandalous conduct of Luther, Melancthon, and Bucer concerning the bigamy of Philip of Hesse. He writes: "Luther, Melancthon, and Bucer agreed in allowing him to commit bigamy," but he makes a startling addition, "a concession which may be paralleled by a few similar licenses from Popes." No instances are cited but Dr. Coulton refers his readers to Mr. Pollard's work on Henry VIII for a verification of his astounding charge that Popes licensed bigamy. Pollard there cites two alleged instances of Papal "dispensations" to violate monogamy (page 207). The first is the alleged offer of Clement VII to Casale, a diplomatic agent of Henry VIII. Casale certainly wrote to Henry that the Pope had offered to allow that scrupulous monarch to retain Katherine and at the same time to espouse Anne Boleyn. This is startling, but where are the facts?

The story is not altogether edifying, but it should be told in order to expose Dr. Coulton's and Mr. Pollard's "mare's nest." Pastor gives a carefully documented account of the incident in Vol. X, p. 275, of his great work. On September 18, 1530, Casale "sent a report on the matter giving the impression that the proposal had come from the Pope, and that the latter was inclined towards such a solution of the difficulty." The "solution" was a

"double marriage." Pocock, in his "Records of the Reformation," I, 248, gives the exact text of Casale's letter to the King: "These last few days, the Pope, secretly, as in a matter of great importance, made the proposal that it could be allowed to your majesty to have two wives." On October 27, 1530, the Pope had an audience with Bennet, another agent of Henry VIII's, and a far more dependable and honest witness than Casale. (cf. Pocock, I, 458) To quote Pastor: "Clement had engaged Bennet in a conversation upon the subject of a dispensation to have two wives, but his remarks were so ambiguous that Bennet suspected that the Pope either intended to draw from Henry a recognition of the unlimited nature of the dispensing power . . . or that he wished to gain time." Gairdner credits Pope Clement VII with "firmness" and a "sense of justice."

But the Pope was a skilled diplomat and in a difficult position. He was reluctant to offend Henry, while both justice and policy prompted him to sustain the case of Katherine, the aunt of the Emperor Charles V. Therefore the Pope, always assuming that he had been correctly reported by Casale and Bennet, seems to have discussed the possibility of a "double marriage." Either this was a skilful ruse to extort from Henry a recognition of the unlimited nature of the Papal dispensing power, an admission fatal to the King's case, or it was but a device to gain time. Cajetan, an able but at times rash theologian, seems to have been an advisor of Clement in this matter. Cajetan held that polygamy was not against the "natural law," nor was it "clearly forbidden" in Scripture, though even he admitted that "Catholic Tradition" utterly prohibited it.

But Clement's hesitation, real or feigned, soon ended. He told Bennet "that the Cardinals had declared to him the utter impossibility of such a dispensation." Pastor thus summarizes the incident: "If Clement had thus really hesitated over the possibility of a dual marriage, his uncertainty was soon brought to a close by this categorical denial of its admissibility." Köhler, a Protestant, candidly admits: "It cannot be doubted that Catholicism, in regard to bigamy, comes off better than Luther." When Dr. Coulton, masking himself behind Mr. Pollard, compares this incident to the formal and explicit license granted by Luther to Philip of Hesse to commit bigamy, he and his guide are polluting the honor of historical science.

The other case cited by Pollard is the alleged permission granted to Henry of Castille (in 1437) to commit bigamy. The document referred to is not a contemporary one, but a report of the Spanish Council in 1521. Suffice it to say that the question here was one of "annulment" on the ground of "mutual impotence." There was no question of "bigamy." Neither the "Histoire Générale" (Vol. III, 467), nor Ballestro, in his "Historia de España" (Vol. III, 116), makes any mention of this sensational canard.

I quote in conclusion a striking passage from Dr. Gairdner ("Lollardy and the Reformation," Vol. I, 291):

It is true that there was another aspect of the Papacy to which Protestants hardly rendered justice. Whatever may be said of the

private morals of individual Popes, it must be considered that they wielded judicial functions, and passed sentence as to what was right or wrong in faith and practice. *Nor does it appear that they or the Sacred College ever came to corrupt decisions, or judgments which were otherwise than impartial and just on the cases laid before them.* (Italics mine.)

Here is the voice of impartial history. If ever a man deserved the epitaph "lover of truth" that man was James Gairdner. An Anglican by conviction, he has vindicated the memory of Popes and of monks by his love of historic truth and his sense of abstract justice. Would that Dr. Coulton's learning were employed in the spirit of Gairdner! But bias sways his pen. Even in his bibliography prejudice appears; he makes no mention of Gasquet or Pastor among his authorities!

Bitterness is not to be met with bitterness. But Dr. Coulton handles the Middle Ages and the Reformation in the spirit of a "muck raker." What a picture of England could be painted by amassing all the scandal and vice recounted in many recent biographies and culled from the more sensational press! What a travesty of our own land would be presented by assuming that the tabloid news-

papers accurately and completely mirror the national life! Such is Dr. Coulton's method of procedure.

Now we Catholics demand no special favors from the editors of the "Britannica." The Church has no fear of impartial history. She emerged triumphant from the perils and abuses which marked the decline of medieval Christendom, and no true son of hers seeks to conceal the true facts of the past. But we do resent a lop-sided and biased presentation of the Reformation period in a standard work of reference; we may protest against an encyclopedia loudly vaunted as a model of "impartial scholarship" soliciting and publishing such an article as G. G. Coulton's on the Reformation. We do not impugn Dr. Coulton's sincerity or charge him with black malice; but he is too biased, too violent in his anti-Catholic outlook fairly to handle the Reformation. The "Britannica" should present history in the spirit of Gairdner; too often it descends to the level of prejudice and propaganda. Dr. Coulton is an adept at ferreting out medieval misdeeds and scandals, but his own article is a "damnable abuse." It is simply "poisoning the wells."

The Corner Grocer Talks Back

H. G. TAKKENBERG

II

The Voluntary Chain Store

THE larger voluntary grocery chains have, as a rule, been built up by wholesale companies. The attack of the corporate chains was hitting the wholesalers just as hard as it was hitting the retailers. So, in their own interest, the jobbers began to form their dealers into cooperative groups.

In 1920, S. M. Flickinger, a wholesale grocer, began a cooperative experiment with retail units in the city of Buffalo. Then he extended it to the villages of western New York. About the same time a similar experiment was being made by A. M. Slocum, of Minneapolis. Subsequently these two men joined forces and are now directors of the Red-and-White Stores, a voluntary chain which two years ago was serving over 4,000 independent retail grocers. During the past ten years such cooperative plans have been developed by other jobbing houses. Notable among these firms are: the H. A. Marr Grocer Company, of Denver; Wadhams and Company, of Portland, Ore.; The Samuel Stevens Company, of Columbus, O.; the Moffett Grocery Company, of Flint, Mich.; Greene and Babcock, of Cleveland, sponsors of the Clover Farms Stores Company, now numbering over a thousand retail members.

Among the largest of these wholesaler-retailer systems is the Independent Grocers Alliance. In 1928 it comprised fifty-two wholesale grocers and 10,000 retailers, and it was doing a gross annual business of \$400,000,000. By the end of 1929 the retail membership was expected to reach 20,000. J. Frank Grimes, president of the I. G. A., says that in many places his organization is actually driving the chain stores out of business.

A somewhat different type of larger voluntary chain is the George W. Simmons Corporation, of St. Louis, distributors of "Plee-zing" brand groceries. It claims the distinction of being the perfect voluntary chain. That extraordinary claim is based upon the company's construction of the shortest route between the manufacturer and the consumer. President W. L. Stickney assures me that the "Plee-zing" system differs from all others primarily in this respect, that whereas in the other systems the manufacturer is only dealt with, in the "Plee-zing" corporation he is an integral part of the chain just as really as are the distributor and the retailer. He is identified with the company on a long-term contract and he puts his own name on every package of stock. He agrees to furnish a uniformly high quality of merchandise, and to supply it at a price as low as that made to any other customer on his books, or even at a lower price.

On the first part of the bargain the manufacturer is being constantly checked up by a committee of seven, who do not scruple to read him out of the company if his products fall below the stipulated quality. The second condition—the lowest price on his books—he is happy to comply with, because he can easily afford to do so; he needs no salesmen, his other expenses are greatly reduced, his credit hazards are virtually eliminated.

The distributor, in turn, enjoys the two-fold advantage of quality and price, and is able to pass it on to his dealers. He agrees to pay his bills promptly and to confine his selling to the territory allotted him by the company. The retailer joining this organization pays no initiation fees, no dues, no assessments; he is required to buy no stock or securities. He retains the ownership of his store and complete independence in its operation. He does not have to purchase heavily; in fact, he is discouraged from doing

so, because he is offered no discount for bigger quantities; he is given the minimum price even on single-case lots. In this way he gets a quick turn-over, he avoids tying up too much of his money, and he keeps his stock fresh. On his side, the retailer undertakes to pay his bills promptly and to come back for more stock. He makes a few simple, inexpensive changes in the arrangement of his store, in which matter the distributor helps and advises him gratis.

The voluntary chains, then, appear to have gone some distance toward solving the first phase of the independent grocer's problem. They have enabled him—nationally advertised brands apart—to buy so cheap that he can, with a comfortable margin of profit, sell at about the same price as do the corporate chains. Compare, for example, the independent with the chain-store prices on green corn, potatoes, cabbage, milk, fresh fruit, and coffee.

Clearly, in helping him to buy cheaper, the voluntary associations have solved a big part of the grocer's selling problem. They have gone a step farther in that direction by leaving him free to devote more time to selling—something he imperatively must do, if he wants to compete with the chains. For efficient selling, not cheap buying, is their strong point. The managers of these multi-stores spend approximately ten per cent of their time in making requisitions on their distributing warehouses, in buying perishables from hucksters, and in keeping their stores tidy. Most of the other ninety per cent of their time they devote to selling.

Now the old-time grocer used up fifty per cent of his day in purchasing goods from salesmen, who importuned him at the rate of thirty or forty a week. They loaded him up with all he could pay for and had him carrying three or four times too much stock for the size of his business. So he lost further time storing extra supplies in basements and back rooms and then still more time trying to find them again. Under the voluntary chain system he has got rid of the swarm of salesmen; he is free from the confusing variety of brands; and—as we noted above—by getting the minimum cost on large and small quantities alike, he is effectually removed from the temptation to overstock.

Besides leaving him more time to wait on trade, the new cooperative system has trained the grocer to be a better manager and salesman. It has given him object lessons in the layout of his stock. The F. H. Leggett Company, for instance, made a careful survey of 175 grocery stores. Then they built a model store and made it the nucleus in a campaign of education for independent dealers. Campbell, Holton and Company have undertaken a similar campaign for their Happy Hour Stores. In their own building in Bloomington, Illinois, they, too, have constructed a model store, filled with a complete stock of groceries arranged on reachable shelves and displayed in new-style cases. There are up-to-date window fronts, refrigerators, and other modern details. Constantly improved, this model offers the retailer the latest practical suggestions for appointing his store attractively and for operating it economically.

These educational campaigns have aimed also to improve the grocer's technique in selling. To take only one

specific illustration: he has been coached in the intelligent use of "loss-leaders"—that is, articles sold below cost. Formerly, because he offered too many such bargains at once, the grocer was out of pocket: the shopper, intent on snatching up his bargains, had neither time nor money to buy anything else. Now, having discovered that every housewife, willy-nilly, has a budget, he lures her with a few real "snaps" and then sells her a basketful of staples on which he makes a tidy profit.

The obvious advantages of the voluntary chain have attracted and held many thousands of grocers. Because of the inevitable drawbacks of the system, some of the more resourceful merchants have kept aloof, preferring to retain their freedom of action and to carry on alone. But the average independent dealer, apparently, is finding this new cooperative plan a satisfactory one. It has shown him how to survive the aggression of the corporate chains, and it has given him a practical demonstration that he can meet their competition if he matches their efficiency.

Undeniably, the old-school grocer oftentimes was anything but efficient. Wasteful and slipshod in his methods, he barely managed to muddle through. But his muddling days are over. For the chain stores came along, took him ungently by the ear, and started to lead him out of business. Their competition, finally, has jerked him awake and stimulated him to think and to do. He has set about observing and imitating chain-store technique and method. As a result, he is saving his business and incidentally becoming a better grocer. He is learning to buy for cash, to keep track of his stock, to display it cleverly, to advertise, and to be an efficient salesman. He is copying the chain-store tricks or devising better ones of his own. In short, he is talking back to the chains in their own language. As he masters that language, his answer to their challenge will become more and more effective.

FAREWELL TO SONG

I too have had my time of singing
When in my heart there seemed to be
A thousand, thousand songs upspringing
Of youth and glee.

I too have had my moods of feeling
Wherein I dreamed, perhaps my song
Might have the magic power of healing
All human wrong.

The time is past. The dream is over.
The tuneful lips today are mute,
All helplessly the fingers hover
Above the lute.

But what if in one form or other
These songs of mine should live to cheer
The weary soul of some poor brother
Or sister here?

Ah, then, 'twere well. Adieu, my singing!
All hail, ye silent years ahead!
For while the poet's song keeps ringing
He is not dead!

DENIS A. MCCARTHY.

Sociology

Wheat and the Farmer—A Problem

FRANK GEREIN

MANY years have come and gone, great progress has been made in certain scientific spheres, enormous wealth has accumulated in the hands of some, since the day when Abe drove his pair of Dobbins to town with a load of wheat, singing as he went, and light of heart when he returned. Great changes have been brought about in the economic position of our agrarian population since the airways have supplanted the stage coaches, and the radio the hand harmonica.

It is a sad plight, that of the farmer of this modern age. We hear of farm-relief promises and farm-relief bills. We read of protection for the agricultural industry, and we devour the advice which experts and commissions pour forth. We contemplate the spectacle of a million—should I say billion?—dollar Farm Board seeking to stabilize a market which causes the farmer suspense and heartache from day to day. We study the results of the Canadian Wheat Pool, aiming to protect the interests of the farmer on these fluctuating markets. Yet nowhere can we detect a sign of melioration. The sky is overcast as ever, the farmer throwing in his hapless condition, the governments, the movements—none seeming to find the solution which might yet make farming profitable, and enable the farmer to cling to the precious soil, where he used to know so many and such happy hours, and of which he cherishes such happy memories. Can those better days be restored?

The farmer's lot is indeed a miserable one. There was a time, but it is long ago, when his labors were rewarded. Prices then were not made by a few who cornered the market and set the price. He was able to live in those days on moderate returns. He was able to produce then, with implements which demanded only a reasonable investment. In other words, with the market for his wheat almost stable, and the prices of the means of production within his reach, the farmer was enabled to live comfortably and profitably. He was not burdened with wealth, but he had enough.

How different today! Prices of everything essential, not to speak of his few luxuries, for the production of wheat, have soared so far beyond him, that he can only wistfully follow them in their continuing ascent. And to that ascent, he sees no limit.

And worst of all, the price of the very commodity which we look for at his hands, of that grain which is the life-blood of the world, is so unsteady, and at best, so pitifully low in proportion to the things he needs, that these producers are facing ruin in ever-increasing numbers. While prices of everything else have soared sky high, that of wheat is today no higher than it was in the heyday of farming. And why?

Many influences are no doubt making themselves felt in the price of grain. There is first of all the grain market where bidding and selling has the effect of giving prices an upward or downward trend. There are the grain

companies which, after all, have to make a profit to exist, and can only make that profit by buying low and selling higher. At the present moment there are the banks in Canada which demand a margin over the amount they advance the Canadian Wheat Pool. We might also cite as a factor, the fierce competition between the different wheat-producing countries, and the prohibitive duties imposed on foreign wheat by certain countries, as an incentive to greater production at home. One more factor which has been greatly stressed of late, is the alleged dumping of Russian wheat by the Soviet Government on foreign markets.

Be all this as it may, the influences on the price of wheat are legion, and beyond the power of any government to control. They depend too greatly on the law of supply and demand. But other influences, unscrupulously it seems, are brought to bear on the market, and these invariably give prices such a downward trend about the time of harvest, that when the farmer is ready to place his grain on the market, prices are beggarly. This result has become all but normal.

The remedy? Viewing the position of our agricultural producers, it is by no means easy to prescribe a remedy. Such a work would entail long and laborious research and study. But from the above it is clear that a remedy, if any is to come to the farmer, must have a two-fold aim. It must aim both at reducing the cost of production, and at a stabilization, or slight fluctuation, of grain prices. President Hoover's Commission might have done this, had it studied the question thoroughly enough, and had it been willing to step on the toes of those financial giants who dictate the prices of the commodities of life and who, in a measure, govern the grain exchanges. Profitable farming, if ever it is to come back, must be attributed to Governments which are willing to investigate the profits of the great manufacturers of farm machinery, and to oblige the men who now control these prices to content themselves with a moderate profit, while paying a living wage; Governments, too, which will make it their duty to prevent the suffering of the consumer through combines and mergers, and within limits, to regulate the prices of all commodities, not only that of wheat. This much at least, Governments can do.

Another theory, which it is claimed would bring a measure of relief to our agrarian population, and which is recently being widely discussed, may be couched in the terms "Bigger and Fewer Counties." This would have the effect of reducing taxes and thus bringing relief to the agrarian farmer from another quarter. The initiative for this manner of relief seems to rest in the hands of the farmers themselves.

Many other phases of the agricultural industry should be thoroughly studied, but these are beyond the scope of this paper. May others be spurred on to give this basic industry of American prosperity the benefit of their interest and their influence! Being a fundamental industry, farming merits the attention and study of our greatest minds; and surely no one is so thrasonically inclined as to think he lowers himself by taking up cudgels in the farmer's favor!

Education

A Vergilian Educator

VINCENT DE PAUL O'BRIEN, S.J.

THE universal interest aroused by the celebration of the two-thousandth anniversary of Vergil's birth, reminds us of a similar manifestation of devotion to the poet of Rome that took place years ago. This older awakening of admiration for Vergil was in the days of Petrarch and Boccaccio, marking the humanistic revival of the Renaissance. Since history inevitably repeats itself, what are we to expect of the renaissance of 1930?

Of the two great divisions of all literature, prose and poetry, Cicero and Vergil lead the lists. Vergil, "the prince of Latin poets, the greatest poet of the Augustan age, the most celebrated imitator of Homer, the master and model of Dante, the favorite of Augustus and Maecenas, the friend whom Horace called, 'the half of my soul' and the *anima candida*, the 'Virgin Poet,' as the Neapolitans fondly called him," has the place of honor among the poets. In the Jesuit *Ratio Studiorum*, there is no class wherein he is not to be taught. In an earlier grade than the educational system followed in this country permits, he is recommended. Even to the highest class devoted to the study of the cultural arts, sophomore, he holds the place of honor.

Vergil's position, however, had been grossly exaggerated during the Middle Ages, and he was often considered a wizard, a prophet, or a saint. His works were interpreted not in the light of what he meant but in the light of what the medieval mind wished him to mean. The reaction of the humanists had been equally an extreme and excessive in opposite directions. Denying all that was taught in the Middle Ages, they strove in their freedom of thought to advance beyond the criticisms of the past, while disdaining the very steps by which they climbed. Against this excess, the Jesuit teachers wished to guard their pupils. Thus a commentary on Vergil was to be edited which would recognize the advance of thought and criticism, yet retain much of the excellent learning and knowledge of the Middle Ages. It was to be a means to attain the end of a liberal education, that is, "the development of the highest gifts of mind and heart which ennoble men, and which are rightly judged to rank next in dignity to virtue only." It was to be an efficient instrument, for the instruction of youth according to the end and purpose of the *Ratio* of the Society of Jesus. "It was to combat the methods of the rabid and infatuated classicists who made the study of Latin and Greek literature, an end in itself, and strove for expertness in language and literature rather than equipment for life."

Among such erudite and learned editions of Vergil, as the massive tome of James Pontanus, the German Jesuit, admired and lauded by Dryden, and the voluminous work of Charles Ruæus, the French Jesuit, prepared and published at the court of France for the use of the Dauphin, the famous folios of John Louis de la Cerda, the Spanish Jesuit, professor at the court of Philip II, King of Spain, stand foremost as such a commentary on the works of

Vergil. It is the work of the latter we are now to consider, since it exemplifies all that the Society of Jesus aimed at in the great stress laid on the classics in general, and on the study of Vergil in particular, that is, the advancement of culture and the moulding of ideals and character.

John Louis de la Cerda was born in Toledo, in 1558, and died at Madrid on May 6, in 1643. He was highly talented, and possessed great aptitude for the higher studies of philosophy and theology, yet from a spirit of humility, most suitable for the champion of the cause that directly fought the rebel hordes of humanists, and also from a genuine love of the humanities, he requested to be allowed to teach them to the youth of that day, so eager to learn, yet so often exposed to the erroneous doctrines of the heretics, and the misleading conceits of the false humanists. Superiors granted permission, and he persevered most laudably in the classroom for fifty years.

In his learned commentary, de la Cerda pays no heed to textual discussion or to the correction of the text. He is not a critical or scientific editor, yet this very point is the basis of much reproach from the German scholars of the last century. De la Cerda endeavored to teach the classics, not for any value that rested in the musty manuscripts, nor in the comparison of various codices, but as a means of culture, to train the mind of youth to appraise the elevating thoughts and almost Christian ideals of Vergil. He wished to school the heart of the young to appreciate Vergil's noble and chaste conceptions, to stir the soul with the noblest emotions of this poet of the human heart. His method is primarily to explain the text, so that the sense is clearly understood, and the poet's thought is grasped thoroughly and entirely. Having established what is meant, he then considers difficulties and objections, which are convincingly resolved by an incredible fund of knowledge and erudition based on his acquaintance with the ancient authors, from Homer and Hesiod to the Hellenic poets of the fifth century. Even the Patristic writers and early Christian commentators are included. His knowledge of the Latin writers was amazingly complete; even the scholars of his own time, who wrote in the mother tongue of silent Rome, were familiarly known to him. Finally, he devotes himself to a complete and detailed study of the poet. He is indefatigable in ferreting out the hidden beauties that Vergil's diligent labor has secreted. As a philologist, he is tireless in tracing the root meanings of words to show their aptness and force in a specific context. He points out the epigrammatical and proverbial enunciations of Vergil that ranked him as a prophet, even in his own country, and a seer and sibyl for future centuries. Vergil's close sympathy and human feelings for man, his solemn, sobering emotions, do not escape this keen commentator. He revels exultingly in the vivid descriptions, but more especially in the powerful suggestion and compelling compression of Vergil's stately measures. Vergil's perfect hexameters, his adaptation of sound to sense, his labored yet highly polished, majestic expression, all are noted down and marked out for admiration, for appreciation, for imitation.

In all fairness, however, we must admit that de la Cerda's ardent Spanish nature, his fifty years of scrutinizing and detailed study of Vergil, have opened to him, in some lines, vistas of beauty of thought and emotion that are closed doors and black obscurity to our vision. At times, we cannot share his enthusiastic admiration, yet his enthusiasm is not blind infatuation, his admiration is not gross exaggeration. "It is evidently the work of one who has seen more clearly and felt more vividly than others have done, the peculiar excellence of Vergil, and who longs to make others see and feel it."

It was because in the works of Vergil Father de la Cerda found such a well spring of inspiration, that he devoted so much time, such tireless energy, and such a wealth of learning to the elaboration and interpretation of Publius Vergilius Maro. In Vergil he realized the answer to the revolt of the heretics of his day, and in the poet saw a message, a value and an ideal for the youth of all times. For as the children of that age had been corrupted and led astray by the false teachers of the pagan arts and letters, so was it by those same works, that they would be led back to the bosom of their Father and taught the nobility of their nature. To de la Cerda, "Vergil was the man of the countryside, friend of woods, of quiet flocks and golden bees, he who had gone down with Aeneas to see the sufferers in Avernus and had poured his restless melancholy into the music of poetry; Vergil was the loving, pious Vergil who had foretold a new era, a new order and a new race, a Kingdom of Heaven less spiritual, less brilliant than that which Jesus had announced but infinitely purer and nobler than the Kingdom of Hell which the Reformation was then making ready."

What of today? Secular education has fallen to the low depths of a godless, materialistic status. It no longer holds the noble position of moulder of men's minds to high ideals, and fashioner of men of lofty character. It is characterless, it is unmoral. It imparts knowledge, it is intellectual, but does it impart life, is it spiritual? Has not history repeated itself, has not the Pagan Renaissance again seized its stronghold—education? Who will arise to lead education back to its noble place of old? What shall we look for "at the dawn of this millenium"? Will this universal revival of interest in Vergil and the classics be a furtherance of atheistic ideals, a promotion of the pagan humanistic principles, a continuance of the modern trend in education? Or will there arise a body of true educators to recall to youth the nobility of their natures, and to lead them back to a right realization of their moral obligations?

WITH FLAMING SWORD

Here is holy ground; an angel guards the place;
Stand back unless your soul is full of fear
And clothed with grace;
Keep watch upon your messengers, who would unlatch the gate
Lest some should come too soon
And some too late;
Into the sanctuary of this child's clean mind.
Ask, are they clean wholly before they may an entrance find.

AILEEN TEMPLETON.

With Scrip and Staff

TO Mr. Belloc (see last week's AMERICA, page 159), I say "Amen," when he declares: "There is only one obstacle to the revival of Latin, and this is, that the idea of it has been allowed to fall out. . . . I am persuaded that its revival would be the best scholarly reform we could undertake for re-uniting our imperiled civilization."

M. Robert Martin, 10, rue Jonquoy, Paris XIV, proposes "a painstaking inquiry amongst intellectual workers of the cultivated nations" as to how "better contacts can be formed in the religious, social, philosophic, artistic, and even political spheres." Would not one fruit of such an inquiry be: the practical value of Latin as a means of intellectual collaboration amongst Catholics? Will not, for instance, the Catholic Circle at Geneva (Switzerland) find, as the intellectuals of all nations throng those doors so genially opened by Mr. Michael Francis Doyle of Philadelphia that Latin will have to take again its proper place as the home language of Catholicism?

What in the world is to be gained by forgetting Latin? From Geneva (not Switzerland, but New York) we hear:

Nov. 8. Holding that culture and education do not require large doses of Greek and Latin, Hobart College has made important modifications in requirements for the degree of bachelor of arts. This coveted degree may be obtained without studying either language in college if two years Latin has been had before entering. . . .

The change is in accordance with the tendency to modernize college education. It numbers Hobart along with Cornell, Columbia, Colgate, Buffalo, Rochester, Union, and Vassar.

Well, if it will make Hobart, or Union, or Vassar happier to do without Latin, let them by all means do away with it, especially if they have to learn it only in "doses," and not as a living, cultural thing: a medium of great thoughts and world contacts. But why should we Catholics forget that great heritage, so masterfully conquering both space and time?

PARTICULARLY since there is such a quest today for a world language. Everybody recognizes the need of some international means of communication. It was apparent the other day when sixty press men, who knew no English, left the session of the Preparatory Disarmament Commission in Geneva (Switzerland), because the chairman ruled against the translation into French of the Russian delegate's English speech. But what will this world language be? Both French and English have an impossible spelling and worse pronunciation—for foreign tongues; and France has her irregular verbs. Spanish has many advantages of simplicity and regularity, though she has her verbs, too. But any living language as an international medium is always a foreign language, with all that implies, for those who are not born to it. If forcibly internationalized it becomes a bastard like pidgin English or Norman law French in old England. The foreigner's feeling toward it remains that of the cockney—in pre-War times—who heard the French orator, and remarked with disgust: "Wot d'ye think of a bloke wot calls a 'at a shappo and a bird a wazzo?"

How about Esperanto, which calls that animal a *birdo*? (This is pronounced, I understand: *beard-Oh*.) According to the N. C. W. C.'s Prague correspondent, the Catholic Esperanto movement is spreading, and a solemn sermon was preached in on October 26 at St. Ursula's Church in Prague. "After the sermon, Esperanto versions of popular missal songs were sung by the congregation."

Well, Esperanto is an improvement on the pioneer among the cafeteria languages: Volapük, which was just as bad as its name. It has a rival called Ido, supposed to be a bit simpler, but Esperanto seems to win out. And it is reasonably constructed; though the attempt to take roots from all the main language groups has resulted in the use of odd forms like *birdo*, which would convey nothing to anyone except an English-speaking person. Certainly the good old Latin *avis*, than which no word is prettier, conveys some idea to most moderns, who know of aviation, aviator, *avion*, etc.

Esperanto has certainly nothing to fear from the latest German invention, Dr. Somebody-or-other's "Oïropapigdin," which is a simplified, but cacophonous attempt to fuse German and English into a sort of lingua franca. It may be the future language of merger boards; but certainly not of Christians who pay their pew rent and lie down nights in the grace of God.

The most conclusive argument for cultivating Esperanto seems to be that the devil is cultivating it; and centuries of experience have taught Christians the wisdom of learning to speak the devil's language as well as their own. It is made the vehicle of much anti-Catholic propaganda. Soviet Russia uses Esperanto on its postage stamps, which means that it uses it for a whole lot else. If, then, Esperanto is going to be *anyhow* the coming world language, it behooves Catholics to master it, and get out Esperanto books, pamphlets, and periodicals galore. But this is not on the merits of Esperanto, but simply from the immediate needs of souls.

BUT is it so destined? The artificial languages are criticized by Mr. C. K. Ogden, of Magdalen College, Cambridge, who has a plan of his own, called "Basic English." Says Mr. Ogden: The artificial languages . . . are all based on a limited group of languages, quite unfamiliar in type to the millions of orientals who must chiefly be kept in view, and have not yet studied the problem of simplification systematically. "English, he asserts, 'is the expanding administrative (or auxiliary) language of over 500,000,000 people.'"

Basic English consists of a selected vocabulary of 850 words, divided into five classes, and supplemented by special grammatical rules. He describes it as:

A scientific attempt to select the most fundamental words in the current language to form a practical auxiliary language for all nations. . . .

To have succeeded in getting on the back of a sheet of note-paper, in legible form, all the words actually needed to communicate idiomatically most of the requirements of international correspondence, science, and commerce, is the claim of those who have spent a decade in compiling the vocabulary here printed.

Samples of his five classes are as follows:

"Operators": come, get, give, go, keep, let, make, all, some, because, then, tomorrow, please, quite, etc.

"Necessary names": account, act, adaptation, addition, air, alcohol, animal, art, authority, etc.

"Qualifiers": able, acid, angry, automatic, bitter, etc.

"Common things": angle, ant, ape, apple, arm, army, etc.

"Opposites": awake, bad, bent, certain, cheap, chief, etc.

Religion and church appear in the vocabulary. God, sin, and soul do not. Further religious terms could, of course, be supplied, as in the deaf-mute vocabulary. For commerce and industry such a simplified word plan might have a show, especially since English is growing in popularity for those purposes. But it would be useless as a means for exchanging the finer shades of thought. It might have the merit of side-tracking attempts at substitutes for Latin, like Esperanto, and thereby emphasizing all the more the need of Latin for higher intellectual intercourse.

FOR the case of Latin is far from hopeless. The question is not of making the whole world speak or write Latin as a substitute for their own tongue. It is merely to restore Latin to the place it held for centuries as a means of communication between *thinkers* of various nations. People talk internationally, as a rule, only on certain subjects and certain occasions. These occasions Latin could perfectly well take care of, particularly if it were not too heavily burdened with purely industrial and commercial intercourse. Actually it is the language—not wholly, but in large part—of the greatest international body in existence, viz. the Catholic Church; and has occupied that office for almost the entire period of our Christian civilization.

How large that body is, the figures show which are the latest reported as compiled in Rome. The Catholics in the world, at the end of 1929, numbered 341,430,900. Of these, 109,097,000 were in North, Central, and South America. European Catholics numbered 208,882,000, Asiatic 16,536,900, African 5,330,000 and Australian 1,585,000.

THE three great millennial celebrations of the fast-departing year all seemed like a reproach to us for neglecting our great Latin heritage. None more than the poet Vergil have made the study of classical Latin pleasant and reasonably easy for the students of later days. The celebration on November 6 of his two-thousandth anniversary by the students of Canisius College, Buffalo, ought to silence some of the timid souls terrified by a few gerunds and ablatives; for these lads who expounded and discussed his inner beauties had familiarized themselves with some 10,000 lines of classical Latin.

The study of Vergil is "indispensable," wrote President Hoover to the American Classical Association, at their festival pageant in Carnegie Hall, New York City, on November 18. His message, read by Miss Anna P. MacVay, Vice-President of the organization, was as follows:

I am heartily in sympathy with American participation in the celebration of the two thousandth birthday of Vergil, whose immortal works have so stimulated the imagination and enriched the

cultural life of so many generations. So much of our language and literary art derives directly from the Latin classics that the study of them must ever remain an indispensable part of the training of one of the most valuable types of mind. The youthful struggles to master Vergil's lines have been forgotten by millions who in maturity recall only that he brought to life and the world about us a new meaning and fresh beauty.

Addresses in praise of the poet were made by a number of distinguished personages.

ST. AUGUSTINE, whose death occurred a millennium and a half ago this August, used masterfully the structurally simplified idiom which marked the passing from ancient classical Latin to modern ecclesiastical Latin. His language in many respects seems nearer to us than it does to that of Caesar; partly because of the greater kinship to us of the thought itself. How pleasantly he could have conversed with the scholars: French (Boyer), German (Grabmann), Italian (Sestili, De Simone) and Spanish who read their Latin papers at the session of the Roman Academy of St. Thomas held in his honor this summer!

And, then, St. Emery, the young King of Hungary, the nine hundredth anniversary of whose death was celebrated this year by the Hungarians at home and abroad, ruled over a nation which did actually make for centuries the Latin language its medium not only of scholarly exchange of thought, but of active political debate as well.

And if Hungarian Prime Ministers, still talked in measured, stately Latin, they might not remark so lightly, as one was reported to have done on November 16, that it is not to their country's interests to permit their neighbors to unite "as, for instance, a union of Yugoslavia and Bulgaria." *Latin-speaking* men might become *Latin-minded* men. They would rejoice when neighbors settled their ancient quarrels. And they would see the world in terms of the Christian community of nations. In this Western Hemisphere, if all Catholic scholars of Pan-America were familiar with their Latin heritage, North America and Latin America would find a bridge across the cleft that sunders them today. THE PILGRIM.

EXPLANATION

My father was a dreamer's son,
My mother was a gypsy lass,
And so I ever laugh and run,
One with the breezes as they pass.

I hearken to a fairy tune,
That floats across the misty sea,
And with the singing stars and moon
I dance beneath the red-rose tree.

When all the night is sweetly still,
And all the earth is dewy gleam,
I steal across the wooded hill
To find the rapture of a dream.

Then, ere I know, the night is done,—
I sing a song all unafraid;
My father was a dreamer's son,
My mother was a gypsy maid.

EDGAR DANIEL KRAMER.

Dramatics

November Plays

ELIZABETH JORDAN

THERE was a period, not very remote, when characters in fiction and the drama were drawn exclusively in strong black or strong white. Sinners had no redeeming points. The good were saints. Now the sophisticated have learned that almost no one, in life, in fiction or in drama, is pure white or pure black. Most of us are a rather dingy gray.

Mr. S. M. Tretyakov, the Russian author of "Roar China," the Theater Guild's new offering at the Martin Beck Theater, does not yet realize this. Hence the weakness of a play which is nevertheless interesting and which should be strong. To Mr. Tretyakov, darkness lies upon the face of the deep and almost everywhere else. All Europeans and Americans are vile. Goodness dwells solely in the hearts of simple Chinese coolies. It is a new theory and one not quickly assimilated. Offered it in the first few moments of "Roar China," the audiences at the Martin Beck smile forgivingly, put their tongues in their cheeks, and settle back to see what the author makes of it.

What he makes of it is a somber affair, setting forth the white man's injustice and cruelty to his yellow brother and the tragic helplessness of the latter. Tretyakov underlines his point with one suicide, several murders and two executions by strangling, to say nothing of grisly bits of torture dropped in here and there for good measure. Every American man and English man in the play is thoroughly despicable. So are the American and English women. Compared to the British captain's notions of reprisal as set forth in this play those exhibited by the Germans during the late war were gestures of loving kindness.

It is all very young and very unpleasant but nevertheless very interesting—because of its Chinese atmosphere, its unique stage setting, its small army of real Chinese coolies, trotting about the big stage or lying there asleep. One does not like it, but one would not care to miss it. It is something new. It has sincerity throughout for the author believes in his strange creed, and there are scenes of power in the play and moments of real beauty in the writing. Some day, when Mr. Tretyakov (I will print that name just once more!) has digested his ideas and uncovered a balance wheel which must be a part of his make-up but which he is at present ignoring, he will stop ranting and write a big play. That is about all one can say of "Roar China," except that the acting is admirable, that Lee Simonson's settings and costumes are superb, and that the whole production is up to the Theater Guild's fine standard.

When it comes to the Guild's other offering, "Elizabeth, the Queen," by Maxwell Anderson, now on at the Guild Theater, there is another story and a splendid one. Last season I suffered much at Guild productions. I smothered and suffocated, as one usually does. I was frequently bored to extinction and my taste was offended. All that is forgotten and forgiven now. An evening of

pure delight at the theater, such as the opening night of "Elizabeth, the Queen" gave us, is unique in one's experience. It wipes out all resentments, all unpleasant memories. From the moment Queen Elizabeth walked on the stage, with Lynn Fontanne completely concealed somewhere in her voluminous court costume, we were all back in history with her and Essex. And there we remained for three hours, under a spell which did not lift even during the intermissions.

At the age of twelve I once startled my class at the convent of Notre Dame by an earnest and pregnant inquiry about Queen Elizabeth during the history hour. "Was she *really* a virgin queen?" I wanted to know. That was some time ago, but I remember pleasantly the definiteness with which Sister M. Ethelbert forever settled that problem in my mind.

"She was *not*," she said briefly.

Since then some doubt of this theory has been expressed by other authorities, notably by Lytton Strachey in his "Elizabeth and Essex"; but I have never wavered in my acceptance of Sister Ethelbert's dictum and I was interested to see that Maxwell Anderson agrees with her.

That, however, is a detail which need not further concern us at the moment. Elizabeth, as she lives and loves before us at the Guild Theater, is a great personage and an amazingly real one. She is selfish, penurious, jealous. She swears, quarrels, meets the opposition of her advisers with words like drops of vitriol. But never for a moment does she cease to brood over her England and to protect it from its countless enemies within and without. When Essex becomes one of these she sacrifices him, as she would have sacrificed any and every menace to her country. But she loves him to the last and he loves her; and though every one in the audience has had in the past the gravest doubts as to whether either of them ever really loved the other, every spectator accepts the devotion shown at the Guild Theater and sympathizes with the lovers. That, of course, is due to some of the most superb acting on the present American stage. Her impersonation of Elizabeth marks the climax of Lynn Fontanne's career. She has never done anything to compare with it. She can never do anything better. She has ceased to be Lynn Fontanne. She *is* Elizabeth, red hair, heavy lower lip, old eyes in a determinedly youngish face, all the rest of it. Her make-up is as uniquely perfect as her acting. Alfred Lunt gives her full support, which is all any actor, even Lunt, could do—half-blinded as he must be by the splendid effulgence of this new Elizabeth. Yet she is not really new at all. She is simply Elizabeth, seen for the first time as we in the twentieth century know now that she must have been.

Maxwell Anderson's play is worthy of its star, and that leaves little more to be said about it. He takes various liberties with history, but no one minds that. For example, Elizabeth moves to rooms in the tower before the execution of Essex, that he and she may have a final scene there. Quite so, as the English say. She probably did exactly that, and now Mr. Anderson has found it out; and anyway she should have done it, even if she didn't. Anything Elizabeth and Mr. Anderson do is quite all

right. We have sat for three hours in the presence of perfect art—and who would quibble about mere facts?

Drunk with rapture over its success the Theater Guild airily announces that it will now put on Miss Fontanne and Mr. Lunt in "Twelfth Night," and let them alternate in the two plays. Of course it will do nothing of the sort. Sober second thought will bring it to its senses. "Elizabeth the Queen" is one of the greatest stage offerings of this decade, and the Guild will keep it going every night and matinee day till all America has seen it.

There are some other plays in town, though the fact is relatively unimportant. One of these is an English comedy, "The Man in Possession," written by H. N. Harwood and presented at the Booth Theater by Lee Shubert, with an English company. The central idea of the play is a good one. Raymond Dabney, graduate of Cambridge and son of wealthy, middle-class English parents, buys an automobile on the instalment plan, thoughtlessly sells it before he has paid for it, and is sent to prison for a short term. Discharged after serving his sentence, he is cast off by his father and older brother, and he obtains employment as a bailiff's assistant. In this capacity he takes possession of an Englishwoman's house, according to British law, to remain there till a debt of eighty pounds odd is paid. He is, in England, "The Man in Possession." The owner is an adventuress, young and beautiful, and is engaged to his elder brother, whom she believes to be a very rich man. The brother is marrying her because he thinks she is a rich woman and he knows nothing about her past. He himself is not rich at the moment: indeed he sorely needs the money he thinks his fiancée has, to get his and his father's firm out of temporary difficulties.

So much for an invigorating start-off. But at this point some A. H. Woods of England yelped, "Hey, this is too slow. Let's have some sex in here—and jazz it up!" And immediately we have sex dropped into the action like a charge of dynamite set off by mistake, after which the play again pursues its placid British way. The Man in Possession forgivingly tells his brother the truth about the adventuress, "saves him" (for a thousand pounds) from a possible breach of promise suit, pays the lady's debt, and himself departs with her for foreign shores to begin a new life, which the pair of them sorely need to do. Having now known each other a matter of fifteen hours they realize that theirs is the one big love of a life time. The author lets it go at that. Whether the audiences will do so remains to be seen.

"As Good As New," by Thompson Buchanan, produced by Charles Dillingham at the Times Square Theater with Otto Kruger in the leading role, is another of those sex plays. It sets forth the experience of a man, "Tom Banning," who, though devoted to his wife, his nineteen-year-old daughter and his sixteen-year-old son, has a second establishment on Washington Square. His wife surprises him there and is prepared to divorce him. The far-reaching effects of this decision on him and on his children, and the unhappiness of all, would be a salutary and interesting revelation if the author could let it go at that. Instead, he loses his head. He, too, if urged, will write a sex play! So he writes in some morbid dialogue,

and sends Mary into an affair of her own as a protest against her father's affair. It is his honest intention, one knows, to straighten out everything at the end. Indeed, just before the drop of the curtain he has Banning call up the agent of his second flat and announce that he is giving up the apartment. But at this point the producer or some one else has jogged the author's elbow.

"Say, the audiences won't like *that*," he must have whispered anxiously. "It's too serious and mor'l. Give 'em a laugh!" So the repentent Banning adds, "I've decided to take instead the apartment on the eleventh floor—the one with the steel door!"

The audience laughs obligingly and the curtain falls.

I mention these two plays because they are such admirable illustrations of the producers' growing determination to drop "sex" into every play he produces, whether it belongs there or not. "The Man in Possession" certainly did not need that extraneous touch after the initial situation. "As Good As New" would have been a much better play without Mary's lapse and without the offensive lines in her scene with the young man she loves. In both plays, and in countless others, one hears the "clump clump" of the play doctor, approaching with his pepper pot of sex, to spoil a good brew. But it is all to the good in the final results. The thing is so distressingly overdone, so dragged in, so unnecessary, so boresome through its constant repetitions, that audiences are beginning to rebel. They will take "sex" if it is a basic part of the plot of a good play. They do not want it as an excrescence. Producers have not yet seen their message to that effect on the theatrical wall. In due time they will. Every one else is reading it now.

THE TOWERS OF AVIGNON

De la Glacière, Saint Jean, De la Campan—

Here, in the storied realms of Philip the Fair,
Today, against the gallant blue of summer,
They toss their splendor high in Frankish air.

Rich blooms of ancient sacredness, they stand
In granite years that grew Faith's fadeless flower;
Each dome of stone a Papal voice that speaks,
Though tongues long hushed are dust this many an hour.

Along the bowered street a bluebird flings
Aloft his meed of pure melodic wares,
Where one Pope Clement V sang Easter Mass,
While men-at-arms patrolled the palace-stairs.

Now great bells speak, for Saint Didier is glad—
The City goes to church, slow and sublime;
'Twas Sunday here when first proud Petrarch saw
The lovely Laura in that flowering time. . . .

The Towers of Avignon have iron hearts,
They laugh at age, because their faith is old,
Yet ever young as are Provençal fields,
When winter leaves, and spring comes out in gold.

Always brave pennons blow, bright censers swing,
The river-wind rejoice, old chants arise—
What are the centuries to holy hands
That sign the Cross of Christ against the skies!

J. CORSON MILLER.

Literature

Why Not a Book?

JAMES A. GREELEY, S.J.

FOR many years, with the approach of the holiday season, this review has suggested the appropriateness of giving books as Christmas gifts to those friends whose names have a settled place on our checking lists. As an incentive for the cultivation of this habit, and an encouragement for its preservation, AMERICA has issued annually a list of books that have found favor during the year with our reviewers. This service, in the past has met with approval and cooperation. In one case, at least, it received the flattery of imitation from one of our contemporaries.

There are, of course, many hazards, in a work of this kind. The compiler is almost certain of forthcoming inquiries about some book that was omitted or another that, perhaps, should have been omitted. As in former years, the following list of books, though comprehensive, makes no claim to completeness and gives no guarantees of absolute satisfaction for any reader who may be made the victim of a blind and indiscriminate choice. However, if one is mindful of the individual tastes and interests of his friends, he may easily select for them a book that will be an enduring remembrance and a "sure companionship."

The following books have been selected from a list of the outstanding books of the past twelve months which have been approved and recommended by our reviewers. This is not a list of best-sellers, nor of all the so-called important books of the past year. In their different classifications, the titles have not been arranged in an order of merit. With a willingness to share responsibility, in some measure, for the selection of a book as a suitable Christmas gift, the following list is offered:

ANTHOLOGIES

AN ANTHOLOGY OF ENGLISH POETRY: DRYDEN TO BLAKE. By Kathleen Campbell. *Holt*. \$1.25.

APES AND PARROTS: AN ANTHOLOGY OF PARODIES. Ed. by J. C. Squire. *Washburn & Thomas*. \$2.50.

COLLECTED POEMS. By Katharine Tynan. *Macmillan*. \$4.00.

SELECTED POEMS OF FRANCIS THOMPSON. By Wilfrid Meynell. *Scribners*. \$2.00.

THE LATIN POEMS OF JOHN MILTON. Ed. by Walter MacKellar. *Yale Univ. Press*. \$3.00.

THE COLLECTED VERSE OF LEWIS CARROLL. By John Francis McDermott. *Dutton*. \$3.50.

PLAYS OF THE IRISH RENAISSANCE. By Curtis Canfield. *Washburne*. \$3.00.

SELECTED POEMS OF KATHARINE LEE BATES. Ed. by Marion Pelton Guild. *Houghton, Mifflin*. \$2.50.

GREAT STORIES OF REAL LIFE. By Several Authors. *Cape and Smith*. \$3.00.

THE BEST POEMS OF 1930. Ed. by Thomas Moulton. *Harcourt, Brace*. \$2.50.

GREAT ENGLISH SHORT STORIES. Ed. by Lewis Melville and Reginald Hargreaves. *Viking*. \$5.00.

TALES FROM FAR AND NEAR. Ed. by Ernest Rhys and C. A. Dawson-Scott. *Appleton*. \$3.00.

APOLOGETICS

A CATHOLIC HARMONY OF THE FOUR GOSPELS. By the Rev. John M. Barton. *Benziger*. \$2.25.

- UPON THIS ROCK. By the Rev. F. J. Mueller. *Kenedy*. \$2.00.
 CHRIST'S OWN CHURCH. By Martin J. Scott, S.J. *Kenedy*. \$1.50.
 THE THING: WHY I AM A CATHOLIC. By G. K. Chesterton. *Dodd, Mead*. \$2.50.
 THE COMING AGE AND THE CATHOLIC CHURCH. By William Barry. *Putnam*. \$2.50.
 THE MYSTERY OF FAITH AND HUMAN OPINION. By Maurice de la Taille, S.J. *Longmans, Green*. \$5.00.
 WHY WE HONOR ST. JOSEPH. By Albert Power, S.J. *Pustet*. \$1.25.
 CATHOLIC MYSTICISM. By A. J. Francis Stanton. *Herder*. \$1.35.
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 MARY'S ASSUMPTION. By Raphael V. O'Connell, S.J. *America Press*. \$1.50.
 THE EVENING OF LIFE. By Msgr. Baumard. Translated by John L. Stoddard. *Bruce*. \$2.00.
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 SEX EDUCATION AND TRAINING IN CHASTITY. By the Rev. Felix M. Kirsch, O.M. Cap. *Benziger*. \$3.75.
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SAINTLY LIVES

- THE PUBLIC LIFE OF OUR LORD JESUS CHRIST. By the Most Rev. Alban Goodier. *Kenedy*. Two Volumes. \$7.50.
 LABORERS IN THE VINEYARD. By Giovanni Papini. *Longmans, Green*. \$2.00.
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 RICHARD HENRY TIERNEY, PRIEST OF THE SOCIETY OF JESUS. By Francis X. Talbot, S.J. *America Press*. \$1.50.
 MEN AND DEEDS. By Brother Julian. *Macmillan*. \$6.00.

TRAVEL

- THE LAST FRONTIER. By Zack T. Sutley. *Macmillan*. \$3.00.
 BLUE RHINE-BLACK FORREST. By Louis Untermeyer. *Harcourt, Brace*. \$2.50.
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 THE SPELL OF ACADIA. By Frank Oliver Call. *Page*. \$6.00.
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 TRAMPING TO LOURDES. By John Gibbons. *Kenedy*. \$2.00.
 TRAMPING THROUGH IRELAND. By John Gibbons. *Kenedy*. \$2.00.
 TRAVEL TALK. By Margaret A. O'Reiley. *Meador*. \$3.50.

If the above list of books has not yielded "the sure companionship" you desire for your friends, perhaps "My Bookcase," edited by Francis Talbot, S.J., may help to extend this service. The Parish or College Sodality, which contemplates giving the Director a token of appreciation at Christmas time, may find the proper thing in the new "Missale Romanum, Ratisbon Edition," in large quarto size, which the Frederick Pustet Company have recently issued. This edition of the Missal has been waited for; and its many unusual features, its completeness, arrangement, and design will be a full reward for the patient expectation. The Pustet Latin hand-missal, recently issued, also after long delay, offers an excellent choice of a gift for a Religious; while the selection of the new Pustet Breviary would be a means of spreading Christmas joy throughout many years for a Priest friend.

Many, of course, will solve their problem by giving a year's subscription to a Catholic magazine. Experience may have already taught them the profit and pleasure which is brought to their friends by *Thought*, the *Catholic World*, the *Messenger of the Sacred Heart*, the *Ave Maria*, and other Catholic journals. The fifty-two installments of AMERICA, with the weekly message of inspiration, courage and cheer will insure the National Catholic weekly its usual place of prominence in the well arranged Christmas list of books.

REVIEWS

Isabella of Spain. By WILLIAM THOMAS WALSH. New York: Robert M. McBride and Company. \$5.00.

When a man with a flair for the dramatic takes for his subject the life of one of the most dramatic women who ever graced a throne we are assured of a story that will grip the imagination of the most phlegmatic reader. When, in addition, such an author brings to his task infinite patience in research, careful sifting and weighing of facts, and an objective attitude on controverted points, we can be sure of a story that is not only dramatic but historically accurate. And it was high time that Isabella found such a biographer. Too long had Prescott's been the "official" life. Too long had Llorente's gross exaggerations and Lea's biased interpretations of facts been allowed to go unchallenged. Mr. Walsh does

not hesitate to challenge them and to show the falsity of the one and the bias of the other. Starting with Europe at the time of Isabella's birth, the author gives a rapid and vivid picture of those terrible times. Christian Princes at each other's throats, the pagan elements of the Renaissance debasing the people, corruption and debauchery in high places, and all the while the Turks fighting their way nearer and nearer to the heart of Europe. The rapidity and clarity of Mr. Walsh's narrative in this part reminds one strongly of Hilaire Belloc. There is the same faculty for taking a large and complicated slice of history and reducing it to an orderly and intelligible story. When the author comes to treat Isabella's own reign he rises to even greater heights. That reign was packed with action. Great events were taking place not only in Spain, but throughout Europe and the whole world. The wealth of details is infinite and complicated, yet Mr. Walsh has succeeded in keeping Isabella in the center of the picture. It is the story of her development, the story of her building of a nation, of her dealings with the Jews and Conversos, her conquest of the Moors, her part in the discovery and civilization of a new continent. In the midst of all the details, Isabella's character stands out, a great woman with many virtues and a few faults which are not hidden, and a heart that was intensely Catholic. In this, his first book, Mr. Walsh takes his place alongside the great modern biographers. He has set a high ideal for those who will write biography in the future. This book is the selection of the Catholic Book Club for November.

J. L.

Pre-War America. By MARK SULLIVAN. New York: Charles Scribner's Sons. \$5.00.

The third volume of Mr. Sullivan's records of our times carries a misleading title for those who seek a comprehensive and conclusive review of the period treated. A very large section (69-290) of its 586 pages is devoted entirely to "good stories" available in Mr. Roosevelt's second administration. Of this space, twenty-seven pages rehash the unpleasant Bellamy Storer-Archbishop Ireland episode in which the lamented St. Paul prelate suffered from the overzeal of his enthusiastic friends. Here the author, writing of the Archbishop's course in the presidential election of 1896, indulges in this nonsense: "His action had made it easy for groups of Catholic voters heretofore commonly Democratic, to unite with the Republican Party." He also tries to impress on his readers that the suggestion to have the President ask Rome to make the Archbishop a Cardinal was unprecedented and "un-American." Evidently he never read what Secretary Seward and President Lincoln did in regard to the recognition they wished the Pope to give to the diplomatic services of Archbishop Hughes. If you are satisfied that a recital of the New York insurance scandals; the discovery of a hook-worm cure; the suggestion that changes in the vogue of popular songs indicate corresponding changes in manners, with examples; and sketchy references to popular theatrical offerings and a few publications, mirror for the future "Pre-War America," then Mr. Sullivan's book may be acceptable. It may be doubted, however, that, even with the several hundred illustrations that so graphically interpret the contents, a unanimous verdict of assent will be accorded.

M. F. T.

Philosophy of Value. An Essay in Constructive Criticism. By LEO RICHARD WARD, C.S.C. New York: The Macmillan Company. \$2.25.

The one large fact of experience is action. All things are "on the move"; the tree grows; the animal prowls; man thinks. The question naturally comes: Why all this? What is action for? The answer: "Things act for something: our going is a quest" (p. 4). It is this "going for" something that has given rise to the widely discussed question of "values." Indeed, we act, i.e., we go for a thing, because it has "value" and "the theory of value . . . deals in action and would explain it" (p. 24). And so this book by Father Ward. His constant and much-needed caution is to keep both philosophic feet on the ground, and throughout his book he does this admirably. After taking up the many confused and confusing theories and definitions of "values," he then

proceeds to a constructive position. "Beginning with things as they are, in their immediacy" (p. 10) and working out and around and back again with experiential data, he finds that "value is the capacity of an existent to be the end of action" (*passim*), for "everything in nature is on quest for something" (p. 100) and "no appetite gets under way or ever takes off, except for a good" (p. 110). In his last chapter, he works up to God as "object of absolute functional value" (p. 206), and in answer to the question—How much can man bear?—restates man's need for God as the ultimate completion of his nature. Father Ward has documented his study with a wealth of quotations from St. Thomas, and has written a book that deserves a conspicuous place among our Catholic philosophical works—once worse than meager, but daily, through studies such as the present one, assuming creditable proportions.

F. P. LeB.

Jonathan Edwards. By HENRY BAMFORD PARKES. New York: Minton, Balch and Company. \$3.50.

Almost every day one reads in the papers about some courageous minister raising his voice in warning against the trend towards atheism in the Protestant churches, for one by one they are rejecting the doctrines of their founders. That this modernistic tendency is nothing new is well demonstrated in the latest life of that Father of American Puritanism, Jonathan Edwards. Henry Bamford Parkes, the author, tells us that he is writing the biography of one of the greatest geniuses of American thought, who fastened on succeeding generations a new Puritanism that has been a blessing and a bane. Several generations of the Edwards clan had filled various pulpits in New England towns before Jonathan appeared on the scene. This was in the first half of the eighteenth century, when the force of religion had ebbed to the low-water mark, and the moral law was openly flouted even by the farmer population. In 1741 George Whitefield, leaving his unknown parish in Georgia, swept across New England like a meteor with the result that the whole populace was soon quaking with the fear of Hell-fire. But he was only a precursor, for from the obscurity of the small town of Northampton Jonathan Edwards appeared and started his life work with his version of Puritanism. Not by word of mouth alone did he preach, but his writings even today form the creed of those who still cling to the religion of their forebears. Graphically does Mr. Parkes paint the picture of this deluded man who in the early days of his ministry put blinders on his soul so that he saw only an avenging God. One cannot help but wonder what would have happened if he had studied the crucifix for an hour each day. The author views the life and labor of this undoubted genius with true perspective, and the bibliography shows painstaking research.

J. J. McC.

Dominicans in Early Florida. By THE VERY REV. V. F. O'DANIEL, O.P., S.T.M., Litt.D. New York: The United States Catholic Historical Society.

Historical students are indebted to the United States Catholic Historical Society and the energetic editor of its "Historical Records and Studies" for another valuable contribution to our Catholic American annals, "Dominicans in Early Florida." The author needs no introduction to those of the reading public who like to wander through that fascinating output devoted to the memories of the past. He has ever shown himself a careful, painstaking recorder of facts, detailed and documented according to the most authoritative critical standards. The present volume accentuates that very desirable repute. Dealing with one of the earliest and least known of the chapters chronicling the apostolate of our Western hemisphere, students will rejoice in the wealth of notes on the authorities giving light on the subject. It treats of the heroic zeal and sacrifices of some twenty Dominican missionaries who were the first to toil and labor in that section which now forms the Southern and Southeastern United States. Incidental reference is also made, though, because of space limitations, not in such detail, to the Franciscans and Jesuits who were no less heroic, glorious, and edifying in the same field of apostolic activity. The volume is the twelfth of the "Monograph Series," published

by the United States Catholic Historical Society, and is ample testimony, if any were lacking, of what worth-while work it is doing for the collection and preservation of the Catholic history of the Republic. It should receive the practical support of a constantly increasing membership. The Society's publications go without any further cost than the annual fee to all the members.

F. S. P.

America Moves West. By ROBERT E. RIEGEL. Henry Holt and Company. \$3.75.

This is a rather bulky book, though sufficiently entertaining to keep the reader's attention from lagging. There are eighteen pages of suggested "Supplementary Readings," and eight more, of Index, alphabetically arranged. The economic, political and religious causes that promoted, accompanied and stimulated the pioneers in their Westward movement are faithfully noted and examined, and the gigantic obstacles both natural and human that blocked their progress are intelligently recounted. Certain passages could be taken almost as summaries of books that have very recently appeared, though clearly they are not intended as such, for apparently Mr. Riegel has not seen them. The chapter (XXXI) entitled "The Overland Route" strongly corroborates the book "Six Horses" by Banning; and the account of "The Mormons" (Ch. XXIV) is in thorough accord with Gates and Widstoe's "The Life Story of Brigham Young." Certain inaccuracies unfortunately mar the reliability of this work, as, for example, when Theodore Roosevelt (page 533) is put down as candidate for the Vice-Presidency in 1896 (The Vice-Presidential candidate that year was Garrett A. Hobart). The author's curious penchant for the use of the word "result" in the expression "the result was" after innumerable repetitions becomes actually painful to the eye, and numbing to the mind. Overlooking, however, minor defects of this character, the present reviewer found this book "America Moves West" both delightfully interesting and pleasantly instructive.

M. J. S.

BOOKS AND AUTHORS

Children's Books.—The gentle persuasive influence of juvenile literature finds a specially vigorous propaganda as the holiday season nears, and the publishers are vying with each other for both client and purveyor. No sort of modernism will disenchant the classics of Fairyland, but there are some of today's offerings that also make a strong bid for popular favor. The rich humor and beauty of thought in Irish stories of the "good people" have a charm peculiarly their own. This is the attraction manifest in "The Wee Men of Bally Owen" (Doubleday, Doran. \$2.50), by Arthur Mason, and illustrated by Robert Lawson, and in which all ages will share. No less a notable than Compton Mackenzie has been enlisted to relate eleven stories in "Told" (Appleton) which has four beautiful color plates and numerous other illustrations of the text. The young folks will have no regrets that this favorite of their elders has given such generous sample of what he can do to entertain them.

"The Pot of Gold" (Stokes. \$2.00), by Elizabeth H. Atkins, presents six new fairy tales of individual charm and literary distinction with many beautiful illustrations. In "Napoleon's Story Book" (Macmillan. \$2.00), Helen Hill and Violet Maxwell have collected and copiously illustrated a number of the tales the great Corsican listened to in his childhood and which may have helped him to weave the dreams that in his manhood changed the political conditions of all Europe. "The Adventures of Fairy Tinkletoes" (George Sully. \$1.25), by Elsie Jean, pictures by Erik Franz, and "The Amazing Adventures of Kermit, the Hermit Crab" (George Sully. \$1.50), written and illustrated by Ethel C. Chamberlin, are something new and different which offer enough of the facts of insect life not to spoil the interest of the stories woven in between. "Billy Boy's Sea Adventures" (George Sully. \$1.50), by Maud Wilcox Niedermeyer, is another of the author's stories of the world of make believe and records the doings of "Squeakums," the magic rat who was one of Cinderella's Coachmen.

"The Secret Cave" (Dutton. \$1.50), by Florence McClurg Everson and Howard Everson, is the exciting story of the explorations of two boys in the most wonderful cave that ever was found. "Jimmy Flies" (Stokes. \$1.00), by Dorothy Heiderstadt, tells an airplane story with many pictures of a boy who was not afraid to tempt the dangers of the flying field. "The Spinach Boy" (Stokes. \$1.25), by Lois Lenski, describes a marvel who actually ate and said he liked "It." Children will be delighted with the latest revised edition of "The Book of Knowledge" (The Grolier Society). This set, with its fund of information and its store of pictures, has won a lasting place with the young.

In the educational field there are also many very attractive offerings. For the sixth of the "Rosary Readers Series" (Ginn. 88 cents) three of the Dominican Sisters of Sinsinawa, Wis., have made an admirable compilation that includes selections in prose and verse from a number of Catholic writers as well as from those outside the fold. "Our Mother Earth and Her Family" (George Sully. \$2.00), by Milton Goldsmith, describes in a humorous narrative the physical features, countries and peoples seen in a trip around the globe. "Black Daw, the Story of a Pet Crow" (Beckley-Cardy. 70 cents), by Adelaide Palmer; "Stories of Animals and Other Stories" (American Book Company); "Fact and Story Readers: Book Three" (American Book Company), are all examples of the marvelous skill and taste now exercised in the preparation of the books intended for children's instruction. "Puppet Plays for Children" (Beckley-Cardy. \$1.00), are five little plays for marionettes and puppets and shadows, with thirty drawings and photographs of the scenes, prepared by Florence McClurg Everson, who also tells how to give them. Two little booklets, "A Present from Santa Claus" and "A Boy of Galilee" (Duffield. 75 cents each), by Mildred Whitney Stillman, are Christmas stories that would be more acceptable if she had omitted the unorthodox and unnecessary prefaces.

Catholic Studies.—For some time past the political and social condition of China has been attracting world attention. The death toll of Chinese missionaries, which in the last seven years has risen to twenty-seven, has centered attention particularly on the affairs of the Church in the Celestial Empire. Especially timely, therefore, is the story of Catholicism in Peking which W. Devine tells under the title "The Four Churches of Peking" (Burns, Oates and Washbourne. 7/6). It takes the reader back to the Franciscan missionary efforts of the thirteenth century among the Mongols; it reviews the apostolates of Fathers Ricci and Schall and Verbiest in the sixteenth and seventeenth centuries; it recounts the beginnings of the churches on the north, south, east and west sides of the City of Peking; it sketches the relations of China to the outside world, so far as religion is concerned, especially to the Portuguese, French, British and Americans; it narrates graphically and interestingly the vicissitudes of the churches, especially their trials and persecutions; and it gives a splendid insight into the diplomacy of the Oriental in his foreign relations. The account ends in a note of optimism for the future of the Peking church and the work of the missionaries in China. Martyrs' blood has been shed there, but as usual it promises to prove the seed of Christians. The volume should have a wide vogue among all American Catholics who are interested in the apostolic work Mother Church is doing in China.

The papers read at the Summer School of Catholic Studies held at Cambridge in 1929 concerned the Church's sacramental system. They have been edited by the Rev. C. Lattey, S.J., under the title "Six Sacraments" (Herder. \$2.50). Three of them discuss features common to all the Sacraments. The others treat of the Sacraments individually, barring the Holy Eucharist, which was the theme of the 1922 session. The contributors of the papers are all of such prominence and standing that their names justify the theological soundness and the capable treatment of the topics they discuss: Dom Cabrol; Msgr. George; the Rev. Hugh Pope, O.P.; Professor George D. Smith, of St. Edmunds, Ware; the Rev. R. W. Meagher, Ushaw; and Fathers Lattey, Geddes, and Joyce, of the Society of Jesus. Two papers are devoted to Matri-

mony, one taken up with its dogmatic, the other with its moral, features. This last is by the eminent moralist, the Rev. E. J. Mahoney. The volume contains a very helpful bibliography and a splendid index. Incidental to the main subjects with which they are concerned, almost all of the writers include in their papers interesting and informative historical, dogmatic, scientific, and moral digressions that add immensely to their value. The book is suggestive of splendid reading for our seminarians and the clergy, though it will also be welcomed by our Catholic laity who wish to know more than their penny catechism teaches about the Church's sacramental system.

There are so many phases to the Holy Eucharist that it is not surprising that there should be books without number treating of the Blessed Sacrament and the subject yet remain almost untouched. Combining history and dogma, the Rev. Myron Zalitch writes "A Commentary on the Cult of the Most Blessed Sacrament of the Altar" (Kenedy. \$1.50). The author lays special emphasis on the need the world has for its regeneration of Holy Communion, and demonstrates its powerful effects in practical living. It is a book of devotion and inspiration as well as of information, and the author takes special pains to tie up our contemporary cultus of the Eucharist with the Christian practices of the earlier ages. The author shows a particularly wide familiarity with the Oriental Church and its customs and history, and with the patristic teachings about the Most Blessed Sacrament. In discussing the effects of the Eucharist, he treats them as they refer to the different periods of life: childhood and youth, maturity, and old age.

"The Spirit of Wisdom, Love, and Power" (Macmillan. \$1.00) is a book of instructions and material for meditation. The author, Paul B. Bull, C.R., has taken for his subject the place of the Holy Spirit in the whole economy of Redemption. A great variety of interesting reflections are given under this general heading. The book will be profitable for priests and Religious, and for lay people who wish to become familiar with the salutary practice of daily meditation.

Social Problems.—Medical men and social workers, especially those who are Catholic, will read with profit and interest the brief for the unborn child which G. Clement, Chief Surgeon at the Cantonal Hospital, Fribourg, and member of the Gynecological Society, French Switzerland, has written under the title "Thou Shalt Not Kill" (Peter Reilly Co. \$1.50). Ethically and medically it is a sound presentation of the wrongness of abortion. The author insists, and he bases his conclusions chiefly on medical grounds, that doctors are coming more and more to recognize the validity of the natural law which forbids any direct attack on human life. Dr. Clement shows the danger there is in a materialistic philosophy which would disregard the rights of the unborn child, emphasizes the social peril associated with abortion, and insists that physicians have no right, merely because the law allows certain operations, to do them. Priests may profitably put the volume into the hands of medical students and Catholic physicians of their parishes.

An Illinois attorney, Joseph H. Pursifull, out of his observations of the social and personal evils that are consequent on the growth of divorce in the United States, has written "Twelve Considerations for Marriage" (Christopher Publishing House. \$1.50) in an effort to forewarn and forearm those who contemplate matrimony. While the volume includes a number of practical thoughts and suggestions that have a bearing on the happiness or unhappiness of married life, the author's philosophy of marriage is not altogether sound and has an evolutionary basis. In general, however, he pleads for the unity and indissolubility of marriage, and is no advocate of most of the modern fads that liberal thinkers would propagate. He warns the young against pre-marital liberties, but seems to tolerate post-marital infidelities under certain circumstances. While leaning towards opposition to birth control, he is not categorically in his rejection of it. Two final chapters in the volume deal with marriage and divorce in Illinois.

Blowing Clear. The Deepening Stream. The New Idol. Outlaws of Eden.

It might be said of Joseph C. Lincoln's stories that there is an element of sameness in all of them; sameness of locale, sameness of characters, sameness of plot development. And yet, this must not be considered an adverse criticism. For despite the sameness, there is always clear-cut character-etching, vivid description of places and persons, intense human interest, and the element of surprise to drive the reader to the next chapter when he knows he should be going to bed. All this is true of "Blowing Clear" (Appleton. \$2.50). Briefly, it is the story of John Heath's betrayal by a faithless wife, his resultant cynicism, agnosticism, and distrust of human nature; the partial revival of hope when he finds that the hated wife has left him a son on whom to fix his affections; the dashing of that hope when he finds that his wife has deceived him even with her dying breath; and his final recovery of faith and hope through the friendship and love of a noble woman who comes into his life in middle age. It is a typical Lincoln story, which is another way of saying that it is a story worth reading.

While "The Deepening Stream" (Harcourt, Brace. \$2.00) contains a great deal of action, it must be classed as a psychological novel, for it is concerned primarily with the inner development of "Matey" Gilbert from the time she is a child four years old until she is a mature woman wounded in spirit by her experiences during the World War. Almost from the very beginning, "Matey" is drawn as a sensitive child, almost too sensitive in the opinion of the reviewer. In her earlier years she does not seem quite real. Her character is warped by the constant disputes between her father and mother and it is only at the time of her father's death, a scene that is done splendidly by the author, Dorothy Canfield, that she comes to realize that beneath all the bickering there has been real love between the father and mother. However, the damage to her own character has been done. "Matey" marries and has several children. When the War breaks out, she and her husband go to France with the children; he to drive an ambulance, she to do relief work. This part of the story is exceptionally well done by the author, but there is a tendency to overemphasize the sordid side of the War and to lose sight of the noble qualities which the suffering brought out. So much is this the case, that at times one feels he is reading a book of pacifist propaganda. The author has attempted a difficult task in fashioning such a character as "Matey." At times it is hard to follow the reactions of this sensitive girl. In the end she and her husband find peace in resigning themselves to a humdrum life in a small town, but even here it is difficult to understand on what that peace is based. With all this said, however, the book is an exceptional novel and will not fail to add to Dorothy Canfield's reputation.

American and English readers will probably not find as much pleasure as a Frenchman in "The New Idol" (Macaulay. \$2.00), by Gaston Leroux. Those who are familiar with the author's mystery tales will meet old characters in the pages, especially Cheri-Bibi and his gang of adventurers, and to that extent the story will intrigue them, but its plot, which centers around an attempt to change the form of government in France, and which necessarily involves political maneuvers of which most non-Latins will hardly be appreciative, detracts from the interest. Cheri-Bibi and his followers actually do succeed in foiling the revolution.

The old theme of a family feud, started over a trifle and carried on from generation to generation with grim hate and plenty of bloodshed furnishes the background for Peter B. Kyne's latest story, "Outlaws of Eden" (Cosmopolitan. \$2.00). As is often the case with such feuds, young love is the healing force which brings this one to an end. There is a variation in this plot, however, in as much as none of the older generation is living and hence there is no one to keep the young lovers apart. Instead, they are brought closer together by mutual hatred for an outsider who is scheming to take valuable property from them. In the end the lovers are successful and their own love helps to drive out some of the bitterness and vindictiveness that fills their hearts throughout most of the story, and the book closes on a note of peace and hope.

The Wings of Adventure. Charlie Chan Carries On. Angel Pavement. Twenty-four Hours.

The ten novelettes that compose "The Wings of Adventure" (Doubleday, Doran, \$1.00) are varied in subject and place, as they are in merit. Sir Philip Gibbs has been one of the most prolific writers on the experiences of the World War. This theme is stressed more than any other in these compressed novels; and it is usually worked out with power and intensity. The title story is not so good, perhaps, as the one that immediately follows, "The Soul of Honour"; but both are based on a twist given a character during the hectic fighting days. "A Prisoner of War" is lighter in tone, but "A Sergeant of Chasseurs" is pure tragedy, the loss of a vocation in a monk who served in the ranks. But all the stories are true to reality, and all are told in that easy art of which Sir Philip is a master and which has won for him a wide circle of admiring and enthusiastic readers.

Earl Derr Biggers has won a place in the hearts of detective-story readers, and Charlie Chan, the "psychic" Chinaman, promises to take his place with the famous detectives of fiction. If there is any complaint to be made against the latest of these stories, "Charlie Chan Carries On" (Bobbs, Merrill, \$2.00), it is that we do not get enough of Charlie. Charlie does not appear until near the end of the story. Before that, the action has started with a seemingly inexplicable murder in a conservative London hotel. The victim is a member of a party that is touring the world. The scene shifts from one country to another and each time that the mystery seems to be near a solution, another murder is committed. When the party reaches Honolulu, Charlie takes a hand and after some interesting and clever work finds the murderer and the explanation of the whole series of crimes. The solution is cleverly concealed until the very end of the story, which ends with a typical Chan denouement. Mr. Biggers' stories are above the ordinary run of modern detective fiction.

With "Angel Pavement" (Harper, \$2.00) added to "The Good Companions," J. B. Priestley takes a ranking place among the novelists of the day. "Angel Pavement" is described in its subtitle as "a novel of London." It is one that makes London a living place, familiar, vibrating, almost as would a novel of Dickens. The group of characters stand out in sure, strong lines, and each character is a living individual, and each is drawn with the same fine care. The story radiates from the office of Twigg and Dersingham, on Angel Pavement. There are employed the leading characters, Smeeth, Turgis, Miss Matfield, Poppy Sellers and Stanley, the office boy; there presided Mr. Dersingham before Mr. Golspie arrived to lift them up and to ruin their lives; and thither went Mr. Golspie. But from the office, the story widens out through London to the homes and lodging places; and from the office, too, it pierces down into the inmost soul of each person that works on Angel Pavement and into the souls of those with whom they come into intimate relations. There is a plot to this novel, or rather several intertwining plots; they are important, but they are not necessary in such a rich, mellowed sequence of events as those which comprise the book. "Angel Pavement" is easily the best novel of the year.

Though bearing comparison with "Angel Pavement," and a partner to it on the current list of best-sellers, Louis Bromfield's "Twenty-Four Hours" (Stokes, \$2.50) is quite inferior to it. This is a novel of New York, of several New Yorks to be exact; of that of the moneyed, familed class, of the underworld class, of the respectable poor, of tragedy and of humanity. The title indicates the time limit of the action; but the history of each of those who attended the dinner at which the leading characters are first introduced is told in long retrospect. From this dinner table, as from the office in Mr. Priestley's novel, radiate the threads of the story; each character goes out to spend the night in his own way, and to suffer the aftermath. Unlike Mr. Priestley, Mr. Bromfield has found it necessary to be inartistically frank and brutal in his details. Some passages would not bear recommendation. Nevertheless, the novel as a whole is technically good, and occasionally very well told. One would expect nothing less from Mr. Bromfield.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Microbe of Mediocrity

To the Editor of AMERICA:

Father John Killeen's letter, bearing the title "Humanism and the College," which appeared in the issue of AMERICA for October 25, is indeed timely. That education, as "diplomatized" or "degreed" in many of our institutions of learning today, is getting very thin and anemic, is a certainty. Indeed, sometimes you wonder if true and solid scholarship has not fled the land.

There was a time within the memory of the writer when college graduation had some significance; when the bearer of a diploma carried into life, civic or social, something of the culture and humanism which rightly pertain to a well-directed study of the arts and sciences.

This is no longer so. The elective system, traveling along the line of least resistance, and narrow specializing, have played havoc with broad culture and true scholarship; and the aim today in our education seems to be nothing other than the devotion of so many hours in a program of studies whose ultimate purpose is dollar-breeding. Because of this educational condition, Catholic institutions of learning, and especially Catholic academies and colleges for girls, are beset by a danger—a temptation to let down the bars and give degrees and diplomas that count for little as testimonials or credentials of genuine scholarship. The microbe of mediocrity is in the air and, unless we stiffen our educational courses, the victims are sure to be many.

The degree of A.B. has long since reached a plane of degradation; and now the Ph.D., according to evidence, is on the toboggan slide and falling rapidly from its high estate.

Toronto, Ont.

THOMAS O'HAGAN.

Brooding—and Thinking

To the Editor of AMERICA:

I have a friend, a former klansman, to whom I handed a copy of the "Brown Derby," in December, 1928. He asked me this week-end if I could find out for him the name and address of the old lady who prayed until three in the morning on November 7, 1928. I noticed him sitting at the open fireplace and brooding and thinking for long periods at a time lately on my week-end visits.

New York.

M. E. K.

The Spirit of St. Francis

To the Editor of AMERICA:

In these days of distress in the "capital of unemployment," the following, culled from the New York *Evening Telegram*, is a proof of the Church's undying love for the poor.

MONK'S CHARITY SUGGESTS A SORT OF ETERNAL PROPHECY

By Elias Bololowsky

On a business errand I passed the Church of St. Francis of Assisi, Thirty-first Street between Sixth and Seventh Avenues. On the first step leading up to the entrance stood a Franciscan monk in brown robes and sandals, who, with bowed head, distributed meal tickets to a knotted line of about 200 destitute, unemployed men. The shivering outcasts advanced in silence and humility to receive a dole. The spoken word, which is the salve of consolation to most of us, is more or less of a luxury to them. As they approached the monk, these good men (for how can they be otherwise when they behaved in so noble a fashion?) removed their caps and hats with an almost profound manifestation of gratitude, and hurriedly passed on one by one to the address of the restaurant that distributed the rations.

Is the story of St. Francis feeding crumbs to the birds symbolical—a sort of eternal prophecy?

This is so beautiful I wanted to share it with your readers outside of New York.

New York.

F. A. B.